

11 563711

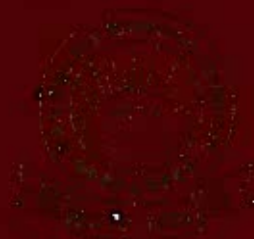
SAMA VEDA

VOLUME I

(Chandogya Upanishad)

Mantra as in Sanskrit

with English Translation and Transliteration



INDIAN PUBLICATION DIVISION

Translated by
Harshad Narayn Prakash Parashar
Patyashree Vidyashankar

SĀMA VEDA

सामवेद

(English translation of Mantras with
Sanskrit text and transliteration)

(Volume I)

f
3
1
1
2
3
4
5
ha
5
7
3
3
10

hak

aka

SĀMA VEDA

सामवेद

Volume I

[The Nighantu of Yaska and the Sama-Veda 1-650]

English Translation

by

Swami Satya Prakash Saraswati

and

Satyakam Vidyalkar

no. 1103 1103 1103 1103 1103
(1103 1103 1103 1103 1103)
1103 1103 1103 1103 1103
1103 1103 1103 1103 1103

प्रथमो भागः

[उत्तरार्चिक और यास्क और सामवेद का निघण् ; 1-650]

DAV Publication Division

(Veda Pratishthan)

Arya Samaj Building, UP Block,

Pitampura, Delhi-110034

About this Edition

The great reformer, Swami Dayanand who ushered in a renaissance of Indian society towards the end of 19th century had ordained that :

The vedas are the source of true knowledge. To read and understand the vedas is the supreme duty of one and all.

This is one of the ten Principles of the Arya Samaj as laid down by Swami ji. Importance and relevance of the Vedas has been succinctly said in the Upanishadas :

वेदेन वै देवा असुराणां वित्तं वेद्यमविन्दन्त
तद् वेदस्य वेदत्वम् । (Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

The Vedas are so called because each statement therein informs a man of the ideals of human life, called the Law of Righteousness, to understand which there is no better source.

To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977. The first edition was well produced and well received. Later as this important task slipped into inexperienced hands, quality of printing and paper became inferior while the price was unduly raised.

In the year 2008, the responsibility of publishing and propagating the Vedas has been actively taken over by the Publication Division of the DAV College Managing Committee. This new 2008 edition has far superior production values and is priced at less than one-third of the price it was being sold so far.

Our object is to make the Vedas easily affordable for every one who is interested in having a set of the four Vedas in his home for him and the family members to read and benefit by their divine message.

We propose to publish the Hindi translation of the four Vedas also in the near future and offer at a very moderate price. We seek your cooperation in this noble task.

Vishwa Nath
Vice President

DAV College Managing Committee

Foreword

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality. The subtle and symbolic invocations of the *Śruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः ...अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, संभ्रातरो वावृधुः सौभगाय।

ऋक्. 5.60

The Vedas cautioned against recrimination, jealousy and ill will among the human kindred: मा भ्राता भ्रातरं द्विक्श्न् मा स्वसारमुत स्वसा... अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे।

मित्रस्य चक्षुषा समीक्षामहे। यजु. 36.18.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds:

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्राः। यजु. 25.21.

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्तिः)

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः।
देवा नो यथा सदमिद्वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे॥ ऋक् 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः। ऋक् 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात्
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम्।
देवा भागं यथा पूर्वं सज्जानाना उपासते॥ ऋक् 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववाराः। यजु. 7.14.

These enduring teachings of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

—Dr. L.M. Singhvi

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Rgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Muller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising young man, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Daily he would perform *yajna*. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to for the cause of the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made noble resolve to create an endowment for the English edition of the Vedas.

Dr. Govardhan Lal Dutta, President, DAV College Managing Committee, requested the Vedic scholar Swami Satya Prakash Saraswati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Swami Satya Prakashji to accomplish this task. In this task, he is collaborating with Shri Satyakam Vidyalkar, a renowned Vedic scholar.

Thanks are particularly due to Shri Vishwa Nath for his unstinted cooperation in the excellent production of this work.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Contents

About this Edition

Foreword

Preface

Introduction :

1. Divine Chants of Devotion and Spiritual Consciousness	1
2. The Sāma Veda and its School	26
3. The Sāma Samhita—Classification of Verses	34
4. The Sāma Veda and Ritualists	40
5. The Brāhmaṇas of the Sāma Veda School	46
6. Sāma Traditions and the English Translators	54
7. Metres and Pragatha	62
8. Accent Notations in the Sāma Veda	77
9. Saman Chants and Music	82
10. Vedic Music and Instruments	100
APPENDIX — Further Notes	115

Index of Mantras	1-21
------------------	------

Sāma Veda	1
Purvārcika	2-267
Āranyārcika	268-293
Mahānamnyārcika	294-299
Summary	300-302

1911

1911		1912		1913		1914		1915		1916		1917		1918		1919		1920		1921		1922		1923		1924		1925		1926		1927		1928		1929		1930		1931		1932		1933		1934		1935		1936		1937		1938		1939		1940		1941		1942		1943		1944		1945		1946		1947		1948		1949		1950		1951		1952		1953		1954		1955		1956		1957		1958		1959		1960		1961		1962		1963		1964		1965		1966		1967		1968		1969		1970		1971		1972		1973		1974		1975		1976		1977		1978		1979		1980		1981		1982		1983		1984		1985		1986		1987		1988		1989		1990		1991		1992		1993		1994		1995		1996		1997		1998		1999		2000		2001		2002		2003		2004		2005		2006		2007		2008		2009		2010		2011		2012		2013		2014		2015		2016		2017		2018		2019		2020		2021		2022		2023		2024		2025		2026		2027		2028		2029		2030		2031		2032		2033		2034		2035		2036		2037		2038		2039		2040		2041		2042		2043		2044		2045		2046		2047		2048		2049		2050		2051		2052		2053		2054		2055		2056		2057		2058		2059		2060		2061		2062		2063		2064		2065		2066		2067		2068		2069		2070		2071		2072		2073		2074		2075		2076		2077		2078		2079		2080		2081		2082		2083		2084		2085		2086		2087		2088		2089		2090		2091		2092		2093		2094		2095		2096		2097		2098		2099		2100		2101		2102		2103		2104		2105		2106		2107		2108		2109		2110		2111		2112		2113		2114		2115		2116		2117		2118		2119		2120		2121		2122		2123		2124		2125		2126		2127		2128		2129		2130		2131		2132		2133		2134		2135		2136		2137		2138		2139		2140		2141		2142		2143		2144		2145		2146		2147		2148		2149		2150		2151		2152		2153		2154		2155		2156		2157		2158		2159		2160		2161		2162		2163		2164		2165		2166		2167		2168		2169		2170		2171		2172		2173		2174		2175		2176		2177		2178		2179		2180		2181		2182		2183		2184		2185		2186		2187		2188		2189		2190		2191		2192		2193		2194		2195		2196		2197		2198		2199		2200		2201		2202		2203		2204		2205		2206		2207		2208		2209		2210		2211		2212		2213		2214		2215		2216		2217		2218		2219		2220		2221		2222		2223		2224		2225		2226		2227		2228		2229		2230		2231		2232		2233		2234		2235		2236		2237		2238		2239		2240		2241		2242		2243		2244		2245		2246		2247		2248		2249		2250		2251		2252		2253		2254		2255		2256		2257		2258		2259		2260		2261		2262		2263		2264		2265		2266		2267		2268		2269		2270		2271		2272		2273		2274		2275		2276		2277		2278		2279		2280		2281		2282		2283		2284		2285		2286		2287		2288		2289		2290		2291		2292		2293		2294		2295		2296		2297		2298		2299		2300		2301		2302		2303		2304		2305		2306		2307		2308		2309		2310		2311		2312		2313		2314		2315		2316		2317		2318		2319		2320		2321		2322		2323		2324		2325		2326		2327		2328		2329		2330		2331		2332		2333		2334		2335		2336		2337		2338		2339		2340		2341		2342		2343		2344		2345		2346		2347		2348		2349		2350		2351		2352		2353		2354		2355		2356		2357		2358		2359		2360		2361		2362		2363		2364		2365		2366		2367		2368		2369		2370		2371		2372		2373		2374		2375		2376		2377		2378		2379		2380		2381		2382		2383		2384		2385		2386		2387		2388		2389		2390		2391		2392		2393		2394		2395		2396		2397		2398		2399		2400		2401		2402		2403		2404		2405		2406		2407		2408		2409		2410		2411		2412		2413		2414		2415		2416		2417		2418		2419		2420		2421		2422		2423		2424		2425		2426		2427		2428		2429		2430		2431		2432		2433		2434		2435		2436		2437		2438		2439		2440		2441		2442		2443		2444		2445		2446		2447		2448		2449		2450		2451		2452		2453		2454		2455		2456		2457		2458		2459		2460		2461		2462		2463		2464		2465		2466		2467		2468		2469		2470		2471		2472		2473		2474		2475		2476		2477		2478		2479		2480		2481		2482		2483		2484		2485		2486		2487		2488		2489		2490		2491		2492		2493		2494		2495		2496		2497		2498		2499		2500		2501		2502		2503		2504		2505		2506		2507		2508		2509		2510		2511		2512		2513		2514		2515		2516		2517		2518		2519		2520		2521		2522		2523		2524		2525		2526		2527		2528		2529		2530		2531		2532		2533		2534		2535		2536		2537		2538		2539		2540		2541		2542		2543		2544		2545		2546		2547		2548		2549		2550		2551		2552		2553		2554		2555		2556		2557		2558		2559		2560		2561		2562		2563		2564		2565		2566		2567		2568		2569		2570		2571		2572		2573		2574		2575		2576		2577		2578		2579		2580		2581		2582		2583		2584		2585		2586		2587		2588		2589		2590		2591		2592		2593		2594		2595		2596		2597		2598		2599		2600		2601		2602		2603		2604		2605		2606		2607		2608		2609		2610		2611		2612		2613		2614		2615		2616		2617		2618		2619		2620		2621		2622		2623		2624		2625		2626		2627		2628		2629		2630		2631		2632		2633		2634		2635		2636		2637		2638		2639		2640		2641		2642		2643		2644		2645		2646		2647		2648		2649		2650		2651		2652		2653		2654		2655		2656		2657		2658		2659		2660		2661		2662		2663		2664		2665		2666		2667		2668		2669		2670		2671		2672		2673		2674		2675		2676		2677		2678		2679		2680		2681		2682		2683		2684		2685		2686		2687		2688		2689		2690		2691		2692		2693		2694		2695		2696		2697		2698		2699		2700		2701		2702		2703		2704		2705		2706		2707		2708		2709		2710		2711		2712		2713		2714		2715		2716		2717		2718		2719		2720		2721		2722		2723		2724		2725		2726		2727		2728		2729		2730		2731		2732		2733		2734		2735		2736		2737		2738		2739		2740		2741		2742		2743		2744		2745		2746		2747		2748		2749		2750		2751		2752		2753		2754		2755		2756		2757		2758		2759		2760		2761		2762		2763		2764		2765		2766		2767		2768		2769		2770		2771		2772		2773		2774		2775		2776		2777		2778		2779		2780		2781		2782		2783		2784		2785		2786		2787		2788		2789		2790		2791		2792		2793		2794		2795		2796		2797		2798		2799		2800		2801		2802		2803		2804		2805		2806		2807		2808		2809		2810		2811		2812		2813		2814		2815		2816		2817		2818		2819		2820		2821		2822		2823		2824		2825		2826		2827		2828		2829		2830		2831		2832		2833		2834		2835		2836		2837		2838		2839		2840		2841		2842		2843		2844		2845		2846		2847		2848		2849		2850		2851		2852		2853		2854		2855		2856		2857		2858		2859		2860		2861		2862		2863		2864		2865		2866		2867		2868		2869		2870		2871		2872		2873		2874		2875		2876		2877		2878		2879		2880		2881		2882		2883		2884		2885		2886		2887		2888		2889		2890		2891		2892		2893		2894		2895		2896		2897		2898		2899		2900		2901		2902		2903		2904		2905		2906		2907		2908		2909		2910		2911		2912		2913		2914		2915		2916		2917		2918		2919		2920		2921		2922		2923		2924		2925		2926		2927		2928		2929		2930		2931		2932		2933		2934		2935		2936		2937		2938		2939		2940		2941		294	
------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	------	--	-----	--

DIVINE CHANTS OF DEVOTION AND SPIRITUAL CONSCIOUSNESS

Divine verses and hymns tuned and put into musical chants by the earliest human race are popularly known as *Sāmans*, and the collection handed direct to us is named as the *Sāmaveda*.

Prior to this divine text and the text of the other three Vedic Saṁhitās, there was no formal language; the tunes of the Sāma Saṁhitā are in such musical notes prior to which there was no music and ecstasy and exhilaration of this music were such prior to which no spiritual experience was so expressed. Man has fallen in all innate parameters since the earliest times so much so that the earliest divine music of ecstasy has now assumed the form of the cheap pop music and is being used for baser entertainments and superficial mundane experiences of life, and in that sense, it has been rightly said that the *Soma* of the ancients has now turned into our alcoholic beverage, *Surā*.

Our present collection of the Sāmaveda has in all 1874 verses, divided into several sections; the *Pūrvārcika* (1-585) the *Mahānāmni-Ārcika* (641-650) and the *Uttarārcika* (1651-1875), the *Āraṇya* (586-640) and the Supreme Reality is invoked under various meaningful names, particularly AGNI and INDRA. Laudable and the foremost adorable Reality has been addressed as AGNI; He is effulgent, He is wisdom-personified, He is pure and shining. Again the same Reality is addressed as INDRA, since He is resplendent, supreme in power; His is the victory over evil; ever-victorious and hence matchless in bravery and skill; He holds the thunderbolt which strikes against all adversaries. In absence of all other hopes, He is the only help and resort, which you can rely upon even in moments of utter despair. His assistance you can always invoke with full confidence. But he listens to you only when you surrender to Him, and your cause of grievance is *just* and *good*; He is the Lover of Truth. He does not side an evil, nor helps an evil-monger. His is the great Law *Rta*, and

He expects loyalty for the divine *Rta*, from His devotees and worshippers. The track of *Rta* is one, full of thorns, – it is in no case a bed of roses. He knows it, and yet He asks you to go along this path with courage. There are pitfalls in the way, and there are allurements and delusions on both the sides. He is always with you in your journey; He watches you and extends his helping hand, when He thinks, it is necessary, and also when asked for his help with sincerity. Before one gets a help from Him, he has to pass through all hazards of life. He expects from you the efforts, and then He rewards. Such is He; such is INDRA. He is verily pleased when you address Him as AGNI or INDRA – both are the names of the same *reality* (*ekam sad viprā bahudhā vadanti-Rg.*).

By invoking the Supreme Reality as Agni and Indra in the Sāman tunes (aloud or in silence), one experiences a peculiar trance in which first oozes out, then trickles, then flows and finally overflows overeffuses an indescribable fluid of spiritual exhilaration and in that state of consciousness, one may even forget Agni and Indra both; then he starts invoking and evoking the Superb Flowing SOMA – a fluid of conceptual experience, a personification of what is known as TRUTH (*satya*), LIGHT (*jyoti*) and IMMORTALITY (*amṛta*), a total contrast of another type of exhilarating experience caused by the well known alcoholic beverage which is a personification of UNTRUTH, DARKNESS and DEATH – this liquor SURĀ always allured ASURAS – the demons. And so the Sāmaveda verses sing the glory of this conceptually outflowing SOMA – the SOMA PAVAMĀNA – An entire book NINE of the R̥gveda is devoted to this SOMA PAVAMĀNA.

The devotee engrossed in glorifying the Supreme Reality as AGNI and INDRA, is always reminded of the two spiritual bodies, the Sun or MITRA and the WATER-GOD, the VARUNA – the two great principles of life in the Cosmic World. Many of verses and hymns of the R̥gveda are devoted to Mitra and Varuna also, and in the Sāmaveda several of them have also been tuned into Sāman Chants.

The Sun represents the Supreme source of enlightenment in our INNER world, and the parental star in our solar system. The water – principle (in the form of Dark clouds) becomes an

obstruction to the solar radiations when clouds gather between the earth and the sun. The result is *darkness*, and simultaneously in our INNER region, *nescience* so often comes and shrouds our intellect, the MEDHĀ, and takes away from us the instinct that helps us in discriminating between truth and non-truth, between good and evil, and between what is reality and what is ephemeral. This nescience or cloud of ignorance in the Vedic terminology is known as the *VRTRA*, (*vṛtra* – the coverer, the obstruction between a source of light and the recipient, the one which places MAN in the umbra and penumbra of darkness). The Sāman verses so often refer to the eternal conflict that has been in existence between the Sun and these Clouds. This is known as the conflict between the lower self (also known as INDRA) and Nescience, the *Vṛtra* – in fact, a never-ending conflict between Indra and *Vṛtra*. In this conflict the lower self, the lower INDRA, always seeks assistance from the supreme INDRA – the infinitesimal *indra* seeks the guidance of the Infinite Indra.

And so, what is the Sāma Veda, or what is the Soma Veda? Here we have in 1875 verses, an invocation taken from the Vedic lore, put into the musical tunes, and presented as CHANTS of a divine nature to evoke a spiritual ecstasy of a supreme type – the Supreme Reality is invoked with highest reverence and affection by a devotee, utterly sincere in his invocations, and the result is the gradual outflow of a devotional elixir, highly exhilarating, pleasing and enlightening. The Supreme Reality is the source of this elixir *SOMA*, and the infinitesimal self is the *recipient*. The fluid of ecstasy at the start trickles in drops, and in last stages it flows in streams and channels.

Of course, the experiences of this type cannot be described or put into words. They have to be enjoyed and *tasted*; they cannot be measured, reckoned or weighed. But one does easily feel that the spiritual fluid starts oozing or trickling into small drops; only during the final experiences of an adept, it overflows in streams, channels or showers. And sometimes we try to dilute this conceptual elixir with water or milk and sweeten it with our own honey. The lower self (the recipient) always introduces its *personal factor*, even when it

is blessed at the supreme hands. And this fluid *soma* flowing into currents has to be filtered through the wooden sieves or filters, collected in receivers, diluted with water and milk, and finally mixed with curds and honey, and then enjoyed. This is known as the treatment of SOMA before its final enjoyment. Man is expected to evoke *its own culture*, and *cure* it in his own way before he enjoys this divine elixir. The Sāman chants refer to this curing process also. The Soma-yajña is a dramatic representation of the supra-conscious experiences.

The source of the Soma is the Supreme Reality, seated along with all of us in our innermost consciousness, and recipients are we.* As the divine elixir flows from the source and comes to the recipient, it becomes tinted as green, blue, pink or brown (all metaphorical). This tint is due to the *personality factor* introduced by the recipient. So many of our Soma verses refer to this colour.

And while the stream of this fluid elixir falls into the receptacle of our heart, it makes *a sound*, heard to the devotee alone – and thus the recipient devotee not only sees the tints (with his inner eyes) in the streams of Soma, he hears (with the inner ears) the shrill of the stream (कनिक्रद्त् etc.) that falls from a height and is received into a vessel (*droṇa kalśa* or *kośa*), kept at a lower level. And the devotee fully enjoys it – the exhilarating Soma is sweet and tasty, it has a pleasing tint – green, brown, pink or blue, and it has come to him with a pleasing sound (when intensified, it assumes the form of a shriek or shrill).

Within the limitations of a human language, the divine experiences have been thus described. Of course, all of us know, they cannot be recorded, taped, photographed, described, pictured or painted. (one can enjoy the poetry only).

* स एतमेव सीमानं विदार्यतया द्वारा प्रापद्यत ।
 सैषा विदूतिर्नाम द्वास्तदेतन्नान्दनम् ।
 तस्य त्रय आवसथास्त्रयः स्वप्नाः
 -अयमावसथोऽयमावसथोऽयमावसथ इति ॥ (Ati

Invocations to Agni

Agni and Indra are the names of one and the same Supreme Reality, with a little difference. The word **INDRA** has a plurality of meanings depending on the context; it stands so often for the devotee or the lower self, and it appears as if *indra* is addressing to the Supreme Indra. The word *Agni* has also multiple meanings. It is the attrition-born fire, so reverentially invoked by the ritualists. Here it is the terrestrial fire. Again, it is the fire of the midspace – the lightning so often visible among clouds – the thunderbolt of **INDRA**. Lastly as the Sun, it is the fire of the celestial region. The same fire vitalizes our vital or breathing system; the same fire energizes the mental complex, and the same fire is again manifested in an inner enlightenment. Agni is thus the omnipresent principle of activity. When we talk of our Supreme Foremost Adorable, it stands for the Highest Reality.

The very first verse of the Sāman-collection invokes this Agni:

अग्न आ याहि वीतये गृणानो हव्यदातये ।
नि होता सत्सि बर्हिषि ॥ (Nos. 1 and 660)

(Having been praised by us, come, O adorable Lord (Agni) to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.)

O **AGNI** – Please come, be our *hota* (the priest of our invocation) and occupy the supreme decorated chair, specially placed for you (*Satsi barhisi*).

The first verse of the R̥gveda also is devoted to Agni.

अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥ (605)

(We worship the adorable God (Agni), the high priest of cosmic activities, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous.)

Agni is described as the *Purohita*, the foremost in rank, of our cosmic sacrifice; as one of the divine performers or priests (ṛtviks) of the yajña, the Agni is *hotā*, the invoker; it is the most prized jewel among the divine treasures (*ratna-*

dhātāmam), and therefore, all honours to it – we worship it, we glorify it (*īde*). Such is the first verse of the R̥gveda. (It also occurs in the Sāmaveda as 605.)

It is the parameter of one's *consciousness* in which He is to be approached; in that parameter alone, He is to be evoked, invoked, invited, asked to be seated, and reverentially received.

All of us are familiar of only one language – a language of time-space parameters, and there is no alternative for us but to use the terminology of these parameters for our experiences gained in the innermost parameter of spiritual consciousness. This approach has to be accepted, and then alone we can evaluate the rhythm of the Vedas. The Sāmaveda is a token attempt in this direction – quite sufficient for human needs in the dimensions of spiritual experiences of the highest kind. We are told, that the Sāman tunes based on the R̥k verses were given to us in the oldest times, but they have even now that freshness which would exhilarate any of us in our present age.

1. Agni is invited to come and be seated.
अग्न आ याहि, सत्सि बर्हिषि (1)
2. We all accept this Agni worthy of our adoration.
अग्न वृणीमहे (3)
3. This Agni will destroy all our ills and evils – He would crush the Nescience (*vṛtra*) that shrouds our consciousness.
अग्निः वृत्राणि जड्घनत् (4)
4. He is dear to me like a friend, and therefore, I adore Him.
मित्रमिव प्रियं-स्तुये (5)
5. We are in the midst of those people who hate us, who refuse to give us anything they possess – may this Agni protect us from these persons – such misers and self – conceits.
त्वं नो अग्ने महोषिः पाहि विश्वस्या अरातेः ।
उत द्विषो मर्त्यस्य ॥ (6)

(O adorable Lord, may you protect us by your greatness against all malignity and hate of mortal man.)

6. O Agni, please do come – अग्ने! एहि May I recite invocations in your favour – ते गिरः पुन्रवाणि (7) May you be magnified by our spiritual devotions (May you be invigorated with Soma Indu.)

एभिः इन्दुभिः वर्धसि (7)

Indu is the sweetness of spiritual love and joy that trickles from our innermost consciousness. *Indu* means moon also; *Soma* also means moon.

7. O Agni, you have been brought by the devotee into his inner experience by the attrition process, from the lotus of the innermost complex (just as fire from the attrition of wood.)

त्वामसे पुष्करदध्यधर्वा निरमन्यत ।

मूर्ध्नो विश्वस्य वायतः॥11(9)

(O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe.)

8. Atharvan is any of us among His devotees who with sincerity and steadfastness (with single attention) seeks to churn out the fire of devotion in his innermost region. नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः ।

अमैरमित्रमर्हय ॥ (11)

(O divine adorable Lord, men sing reverent praises (say *namaste*) for the attainment of strength; may you destroy the enemy by strength.)

All salutations to you, O Agni

अग्ने नमस्ते

May you perish our adversaries with ills and diseases:

अमैः अमित्रं मर्हय

Who are the adversaries of a devotee; not the wicked persons around him. The adversaries, who stand between me and my love, my Lord (the Supreme) is the greed, the malice, the untruthfulness, the passion, the ill—all that shrouds my consciousness. These ills are to be crushed by their opposites (अमैः, *amaih* = diseases.)

9. Day and night, and every day, saluting you with reverence,

we sing you close to us, into our consciousness by constant meditation.

उप त्वाग्रे दिवेदिवे दोषावस्तर्द्धिया वयम् ।

नमो भक्त एमसि ॥ (14)

(Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds).

10. You are invited, O Agni!, in this *yajña* (the *adhvara* – free from every sort of violence) to accept our chant of devotion (*gopithāya*). Please do come with your associates, the *maruts*:

प्रति त्वं चारुमध्वरं गोपीधाय प्र हूयसे ।

मरुद्भिरग्न आ गहि ॥ (16)

(Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God (Agne), with your vital forces (the *maruts*).

[Gopithāya: for drinking Soma; for supra-enjoyment, or for accepting our loving devotions.]

11. अग्निमिन्धानो मनसा धियं सवेत मर्त्यः ।

अग्निमिन्धे विवस्विभिः ॥ (19)

(Let a man, when he kindles the fire-ritual, perform the ceremony with a devout mind; he kindles it with the guidance of priests).

12. कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे ।

देवमभीवचातमम् ॥ (32)

(May we worship the all-wise, the all-knowing and the supreme that sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness).

13. O Agni, may you protect us – याहि नो अग्रे!

For our protection, we invoke you with a hymn of one verse, with a hymn of two verses, with a hymn of three verses and also with a hymn of four verses.

पाहि नो अग्न एकया पाह्युक्त द्वितीयया ।

पाहि गोर्धित्सृभिरुजै

पते पाहि चतसृभिर्वसो ॥ (36)

(O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O Lord of Energy, O Lord of riches (or food).

(cf. ऊर्जं and इष of Yv. I.1)

[Our Lord Agni is addressed here as ūrjām-pate (lord of energy) and as vasu (lord of food or sustenance)]

14. May our invocations and invitations reach that Agni (अग्निं नक्षन्तु नो गिरः) which fructifies aspirations and pledges, who helps us in attainment of our targets of life (cf. यतो व्रतानि पश्यसे – Yv.)

This Agni is the knower of all our paths (गातुर्वित्तमः), He has set the tracks of enlightenments for our benefits.

अदृशिं गातुर्वित्तमो यस्मिन्व्रतान्यादधुः ।

उपो पु जातमार्यस्य वर्द्धनमग्निं नक्षन्तु नो गिरः ॥ (47)

(Our laudations are offered to that adorable Lord – Agni – to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and the wisest and is the furtherer of the works of pious men) – cf.

विष्णोः कर्माणि पश्यत यतो व्रतानि पश्यसे ।

इन्द्रस्य युज्यः सखा ॥

[Yv. VI 4, Rv. I. 22.19, Sv. 1671]

15. O devotee, *purumīdha* – पुरुमीढ – may you seek His favour – by your chants (gāthā) –
पुरुमीढ! गाथाभिः ईडिष्व

Then He would provide you with a shelter under His shade, under His roof – you would get protection (अवसे) and affluency (रये).

अग्निमीडिष्ववसे गाथाभिः शीरशोचिषम् ।

अग्निं रये पुरुमीढ श्रुतं नरोभिः सुदीतये छर्हिः ॥ (49)

(Solicit with your hymn (gāthā) (chants-gāthā) for protection the adorable fire-divine, whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper, the other devotees are praising that far-famed on their own behalf. May you recommend to the same fire-divine for a home to me – his devotee).

16. O Agni, come with all your associates and occupy these

seats, respectfully allotted to each and every one of you. O Agni, listen to our words of invocations – you have the Supreme Listening Capacity. (श्रुतकर्ण, अग्नेः श्रुधि) -- श्रुधि श्रुतकर्ण वह्निभिर्देवैरे सयावभिः ।

आ सीदतु बर्हिषि मित्रो अर्यमा प्रातर्यावभिरध्वरे ॥ (50)

(With all the associates like Mitra and Aryaman who come with you as associates in the morning).

17. O Agni, in this sacrifice of ours, free from every sort of violence, you are our householder (गृहपति), you are invoker (होतृ), you are our potṛ (पोतृ – protector), you are our priests. May you, therefore, perform this yajña (वायं यक्षि) with suitable and choicest offerings, and thereby procure affluency for us (यासि).

त्वमग्ने गृहपतिस्तव होतानो अध्वरे ।

त्वं पोता विश्ववार प्रचेता यक्षि यासि च वायम् ॥ (61)

(O fire-divine, you are the head of the family, you are the invoker in our benevolent actions (*adhvara*, a sacrifice untinted with violence); O Lord of all boons, you are the preserver and all-knowing. May you convey the oblations to other bounties and also enjoy yourself.)

18. यो जागार तमृचः कामयन्ते
यो जागार तभु सामनि यन्ति ।
यो जागार तमयं सोम आह
तवाहमस्मि सख्ये न्योकाः ॥ (1826)

The Rk hymns love the one enlightened who ever wakes and watches. The Sāman tunes also bless the one enlightened – who is ever vigilant, and to that enlightened one, the loving Lord (Soma) also addresses thus: “I am yours, I have my dwelling in your friendship.”

19. अग्निजीगार तमृचः कामयन्ते
अग्निजीगार तभु सामनि यन्ति ।
अग्निजीगार तमयं सोम आह
तवाहमस्मि सख्ये न्योकाः ॥ (1827)

The Rk hymns love the one, when the fire-within is enlightened, whose (inner) fire wakes and watches. The Sāman tunes also bless the fire kept alive, ever vigilant, and to that one (whose fire is alive), the loving Lord

(Soma) also addresses thus: "I am yours; I have my dwelling in your friendship."

THE SUPREME REALITY INVOKED AS INDRA

Verses of the Sāmaveda from No. 115 to 585 constitute a very interesting section known as the *Aindra Parva* devoted to the Supreme Reality addressed as *INDRA*. In the Vedic literature the word *indra* is multifariously derived, and means (i) the lower self (the soul); (ii) the Supreme self; (iii) king or a head of any constituted body; (iv) anything or any being resplendent, (v) the Sun, particularly the source of light and an adversary of darkness, clouds, or nescience, and (vi) when occurring as paired with some one or two other *devatas*, it might mean lightning (*vidyut* or electrical energy).

In the Sāman hymns, when the Supreme Reality is invoked as Indra, He becomes a Supreme *Personality* with following characteristics:

- (a) He is *puruhūta* or invoked by all and sundry; He is *satvan* (śatru-sūdan) the destroyer of enemy (षट् विशरण गत्यवसादनेषु तु० प० 1520); particle वनिष; as a Vedic usage त for द) He is also Śākin all powerful (शकनंशाकः, शक्तिः); He accomplishes everything that He wishes without the help of any other personality.

O devotees, your devotional ecstasy has brought you close to the Reality invoked by every one. He is the one who destroys all your adversaries (ills and evils), and who does anything and everything, that He thinks proper without asking for assistance from any other person (the lower self).

तद्बो गाय सुते सचा पुरुहूताय सत्त्वे ।

शं यद् गवे न शक्तिने ॥ (115)

This is the first verse of the *Aindra Kāṇḍa* – it does not use the term *indra*, which the chapter refers to in the succeeding verses. (For *Puruhūta*, and *Śakra Śākin*, see also verse 333).

- (b) This Indra is now addressed as *Śatakratu*, the performer of a hundred yajñas. A yajña is that action of public good

which is done without a selfish end. Indra Himself is such a person who is cent per cent selfless (and hence the word *Śata* or hundred); We the devotees even in our extreme selflessness cannot be selfless beyond four or five per cent. We can be only *pañca-kratu*, *sapta-kratu* or at the most *daśa-kratu*. It is our Resplendent Lord Indra who alone is śatakretu or a cent per cent working for others (संहत पार्थत्वात् — Sāṅkhya).

For such an Indra, the exhilarating elixir of divine devotion is offered. He is the source of such an elixir; may we also be blessed with a few drops of this divine liquor — most glittering and sparkling (*dyumnitama*):

यस्य नूनं शतक्रतुविन्द्र द्युम्नितमो मदः ।

तेन नूनं मदे मदे ॥ (116)

This *mada* (exhilaration) is of Soma, and not of *surā* (intoxicating or stupefying *surā* — alcohol that dupes our senses).

The Supreme Reality is the prime source of this Soma, we receive it from Him and finally, we offer Him also the same that we receive from Him (i.e. His to Him).

- (c) While we invoke Indra for the sake of Soma, it has to be brought from a distant land, from great heights, or from the celestial region (नाके) to us with speed, and in this connection we have to think of a fast-moving bird *suparna*, falcon; possessing golden wings (हिरण्य पक्षः);

नाके सुपर्णमुप यत्पतन्तः हृदावेनन्तो, अभ्यचक्षतत्वा ।

हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरग्युम् ॥ (320)

- (d) Indra is invoked for our assistance in the grim battle or struggle of life (भरे); He alone provides us with strength and nutrition (वाजसातौ) : Indra alone would kill *vṛtra* in the struggle (सप्तसु धन्तं वृत्राणि; and would deprive *vṛtra* of his wealth (सज्जितं धनानि); Indra is bounteous and rich, and hence He is known as *maghavan*. Here is a very popular verse, so commonly occurring in the R̥gveda:

शुनः हुवेम मघवानमिन्द्रमस्मिन्भरे नूतमं वाजसातौ ।

श्रुण्वन्तमुग्रमूतये सप्तसु धन्तं वृत्राणि सज्जितं धनानि ॥ (329) (R̥g. III. 30.22; 31.22; 32.17; 34.11, 35.11 etc. and Av. XX. 11.11)

Indra is the giver of pleasure (शुनः); He is our best leader

(नृतमे); He quickly listens to our invocations for our protection (ऊतये मृण्वन्ते); He is fierce in appearance whilst He puts a strong fight against His adversaries, (*ugram*) with determination.

- (e) Indra goes to His devotees with the speed of a fast-moving chariot when sincerely invoked; in the same horse-driven glittering chariot (भ्राजमाना रथेषु). He proceeds to the battle field or to the *yajña* (यदि – a place of sacrifice or noble deeds) –

यदी वहन्त्याशवो भ्राजमाना रथेष्व ।

पिबन्तो मदिरं मधु तत्र श्रवांसि कृण्वते ॥ (356)

- (f) O Indra, foresake us not (मा नः इन्द्र परा वृणक्); come to us with your associate (भवानः सधमाद्ये); take us under your protection, you are our closest relation.

O Indra, foresake us not.

मा न इन्द्र वृणम्भवा नः सधमाद्ये ।

त्वं न अती त्वमिन्न आप्यं मा न इन्द्र परावृणक् ॥ (260)

- (g) O Indra, O Lord with thunderbolt in your hand (i.e. वज्रहस्त, one handling with adamant justice), come to our *yajña* or a place of sacrifice, on (your chariot) driven by two horses (हरिष्यां) for enjoying Soma (मदाय पीयते इमे सोमासः) mixed with curds (दध्याशिरः).

इम इन्द्राया सुविरे सोमासो दध्याशिरः ।

तां आ मदाय वज्रहस्त पीतये हरिष्यां याह्नोक आ ॥ (293)

(for शिप्री, सुशिप्रि or chin, see also verses 423, 814)

(These elixirs of devotional prayers mixed with the curds of pious action are dedicated to resplendent Lord. Come to our heart, O wielder of bolt of justice, with your two vital and mental powers to bless them for our spiritual joy.)

- (h) This Indra is *Sipri* (with big nose, chin, or jaws) He enjoys Soma; He drinks Soma in the company of other priests (सचा पिबन्ते); He destroys the cities and citadels (पुरे विभनन्ति) of our enemies who knows (क ई वेद) who He is, and which food or nutrition, He lives on?. (कत् वयः दधे) --

कई वेद सुते सचा पिबन्तं कद् वयो दधे ।

अयं यः पुरे विभिनत्योजसा मन्दानः शिपिन्यसः ॥ (297) (1696)

(No one knows what vital drinks He enjoys when

devotional prayers are offered to Him, and when and what food He takes!! He looks resolute as a man having strong jaws (śiprī); exhilarated by the spiritual joy, He breaks down the strongholds of evil forces by His strength).

[For Śiprī, see also verses 423 and 824]

- (i) O Indra, the Smiter of Vṛtra, Come अर्वाहि), with your associates (Maruts) to our place (अर्वाचीनः, the new place) from long distances (परावतः); for this visit, yoke your two horses in your chariot (हरी युद्धस्वः);
O Maghavan, the bounteous Lord, come for enjoying Soma (सोम पीतये)-

युद्धस्वा हि वृत्रहन्तम हरी इन्द्र परवतः ।

अर्वाचीनो मघवन्सोमपीतय उग्र ऋषेभिर गहि ॥ (301)

(O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar and, O renowned for your firm and prudent acts, come to us to drink the elixir of devotional love).

Harī (हरी) – The horses of the Supreme Reality, our bounteous Lord are the centripetal and centrifugal forces.

Vṛtrahantam – O the destroyer of Nescience.

Somapīṭaye – Come to accept our sentiments of devotional love and dedication.

Parāvataḥ – from long distances – beyond the region of approach by our sense organs.

Arvācīnaḥ – to a place of our face-to-face experience.

Rṣyēbhiḥ – Accompanied with Indriyas (sense organs) and prāṇas (the vitality-complex).

- (j) O Lord : before your visibility, a yogin, your devotee, clearly sees (प्रत्यदर्शि) the daughter of the Sun (दुहिता दिवः, the Dawn), approaching (दृष्टवती) and displacing darkness (उच्छन्ती). One also clearly sees the goddess *Mahī*, the great leader of mankind (मही, सूनरी); and one also sees the divine enlightenment (चक्षुषा ज्योतिष् कृणोति) within our conscience, clearing out all the darkness, (तमः अयउवृणुते)

प्रत्यु अदस्ययित्यु उच्छन्ती दुहिता दिवः ।

अय मही वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी ॥ (303)

(The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that the objects may be visible to the eye. She

is the kind guide of every man, when she diffuses light).

- (k) O Indra, it frequently so happens that our adversaries (the demons) close all the gates of the free flow of water; during such periods of calamity, you kill these *danavas* (demons and devils, you clear all the obstructions and obstacles and thus again release the channels and streams for our advantage.

अदरदसत्समसृजो वि खानि त्वमर्णवान्

बदवधानां अरण्या;

महान्तमिन्द्र पर्वतं वि यद् वद;

सृजद् धारा अत्र यद् दानवान्हम्॥ (315)

(You resplendent self, cleave the dark forces asunder. You set free the fountain of knowledge; you liberate the obstructed streams. You open the vast cloud of darkness, and give vent to the showers of blessings, having destroyed wickedness).

Here *mahāntan parvatam* means the vast clouds, *khāni* are the gates for the flows of water, *badvadhānām arṇavān* are the obstacle-producing clouds full of water.

- (l) O Indra, kill the *vṛtra* (ills evils, the shrouders of light), get a victory over the midspace (अयः जय – midspace; also actions); and extend (अनु अर्चन्) your sovereignty (*svarājyam* .)

प्रेहाभीहि घृणुहि न ते वज्रो नि यं सते ।

इन्द्र नृण्यं हि ते शवो हनो वृत्रं जया अयोर्चन्नु स्वराज्यम् ॥ (413)

And hence, may you, O Indra, march with speed towards the enemy, destroy the foes with your bolt (ते वज्रः).

- (m) I worship (गृणे) that Indra, the resplendent one, who is a *ṛtviya* (the decorator of all the seasons with fruits, flowers and harvests) and is also known by the names of *Brahmā*, the great, the Supreme.

एष ब्रह्मा य ऋत्विज इन्द्रो नाम श्रुतो गृणे । (438)

Alternatively – He the great *Brahmā*, the creator is also named as Indra.

- (n) May you, O devotees, sing his glory; may your chants and songs (*gātham*) be sung in favour of that killer of *vṛtra*. He would accept the praise with pleasure.

प्राव इन्द्राय वृत्रहन्तमाय विप्राय गाथं ।

गायत यं जुजोषते ॥ (446)

- (o) Indra is the Lord of us all: He enlightens all the regions.
इन्द्रो विश्वस्य रजति । (456)

Beard and moustache of Indra

The word *Śmaśru* stands in Sanskrit both for beard (hair on chin) and moustache (hair on upper lip). In one of the Sāman verses (No. 623), we find –

O Indra, your *Śmaśrūṇi*, i.e. beard and moustache are of green colour and your both horses also are of green colour (*haritau*). Your devotees and worshippers, the poets (*kavayah*) and musicians (*vanargavaḥ*) offer praises to you (*stuvanti*) –

हरी त इन्द्र श्मश्रूयुतो ते हरितौ हरी ।

ते त्वा स्तुवन्ति कवयः परुषासो वनर्गवः ॥ (623)

This verse (the *anuṣṭup* does not occur in the *R̥gveda*; and it is followed by three other verses exclusively occurring in the *Sāmaveda* (624-626).

That brilliance or glory be given to me which exists in gold, which is found in cows, and which is associated with the divine truth (*satyasya brahmaṇah*):

यदवर्चो हिरण्यस्य यद्वा वर्चो गवामुल ।

सत्यस्य ब्रह्मणो वर्चस्तेन मा सँसृजामसि ॥ (624)

O Indra, the giver of blessings, may that courage (*sahas*) and valour (*oja*) be available to me since you verily are lord of this great strength. May you give us strength and affluency, which would enable me to get a victory over enemies; when your help comes to us, then alone we shall be able to face them and give them defeat.

सहस्तन्न इन्द्र दद्व्योज ईशे

ह्यसय महतो, विराप्सिन् ।

क्रतुं न नृर्म्णस्थविरं च वाजं

वृत्रेषु शत्रून्सुहना कृधी नः ॥ (625)

The next verse is addressed to *cows* or divine speech (626).

May the waters of this region, wide and vast, be drinkable for you.

सहर्षभाः सहवत्सा उदेत विश्वा रूपाणि विप्रतीर् द्व्यूध्नीः ।

उरुः पृथुरयं वो अस्तुलोक इमा आयः सुप्रणाल इहस्त ॥ (626)

Indra's horses, bays or steeds – The word *harī* (in dual number) is used for Indra's two horses, yoked to His chariot. These horses are decorated with bridles or headgears; they have long hairs dropping on both sides on the shoulders (*keśinā*) and they were provided with sturdy *Kakṣyaprā* –

युद्धा हि केशिना हरी वृषणा कक्ष्यप्रा ।

अथा न इन्द्र सोमपा गिरमुयश्रुति चर ॥ (1346)

Indra is accompanied with soldiers equipped with arrows (*इषुहस्तैः*) and arroweese (*निषङ्ग*) and bows (*उग्रघन्वा*)

स इषुहस्तैः स निषङ्गभिर्वशी सँसृष्टा स युध इन्द्रो गणेन ।

सँसृष्टजित्सोमपा बाहुशार्धूउग्रघन्वा प्रतिहिताभिरस्ता ॥ (1851)

Perhaps this army refers to Maruts equipped with arrows, bows, and other brilliant weapons. Maruts are lightening-bearing watering colouds.

SOMA THE CONCEPTUAL BEVERAGE OF GODS

While *SURĀ* is a beverage of *reality* to be enjoyed by wicked drunkards and demons, *SOMA* is a conceptual beverage, imaginary in the sense that it cannot be carried in bottles; it is enjoyed by divine people; it is the sole possession of gods. *Surā* is manufactured in a distillery from malt, molasses or grapes, mixed with condiments. *SOMA* and *SURĀ*, both are exhilarating – the latter is “intoxicating, the former is strength-giving. *Surā* dupes the senses and stupefies the intellect; *Soma*, on the contrary makes you sensible *par excellence*; it evokes and invokes wisdom. *Surā* leads to vice and untruth; but *Soma* takes you to virtue and truth. *Surā* is the confusion of utter darkness. while *Soma* leads you to enlightenment. Asuras ran to take the entire possession of *Surā* while gods, the younger, had to remain satisfied with *Soma*. The Asuras sought satisfaction in the matters of TODAY while *SOMA* sharers looked to the satisfaction of distant future of a remote TOMORROW. And *lo!* the *asuras*, the sharers of *SURĀ*, became victims of a perpetual hell. The gods, sharers of *Soma* attained immortality after DEATH – and hence demons were afraid of death while Gods courted death with pleasure.

Soma and Surā * Soma in no way is to be confused with the intoxicating liquor (alcohol and wines). The *Śatapatha Brāhmaṇa* (VI.1.3.10) clearly shows the difference between Soma and Surā:

सत्यं वै श्री ज्योतिः सोमः

अनृत पाप्मा तमः सुरैते ।

While both are exhilarating at the first experience, the former is vitalizing, the latter is stupefying – alcohol or surā weakens the man physically, morally and intellectually. The Soma is truth (*satya*), prosperity (*Śrī*) and light (*jyotiḥ*), the Surā is untruth (*anṛta*), misery (*pāpmā*) and darkness (*tamas*). Soma leads to *jñāna* (enlightenment) and *ānanda* (bliss).

Such is SOMA, the conceptual beverage of gods, not to be confused with SURĀ, the intoxicating liquor of demons, or wicked. Man, from ancient times, has been manufacturing surā, the liquor in distilleries, but SOMA is not a produce of any industry. Its distillery is in your own consciousness, and fortunate is he who gets even a few drops (*indu*) of it from his innermost complex. Soma cannot be put into bottles and sold to public at a fancy price.

There is a SOMA PAVAMANA Book, entirely devoted to the culture of SOMA and its conceptual effusion, filtration and purification in the great text of R̥gveda, and here in the Sāmaveda, we have the choicest passages from the R̥gveda, tuned into chants. From the same source a considerable number of verses have passed into the Twentieth Chapter of the Atharveda, and the Soma Yaga is a ritualistic presentation of the conceptual Soma offerings in the Yajurveda. The Soma creeper is the conceptual creeper, of the imagination of the Vedic Aryans, who enjoyed the performance of the SOMA SACRIFICE. Soma in no way is a mushroom of Mexico as suggested by R. Gordon Wasson and his wife Valentina Pavlovna Wasson – the mushroom noted for hallucinogenic or psychotropi characteristics, (See my note in *Journ. Inter. Dayananda-Veda Peetha*, Vol. I, No. I, pp. 115-122, 1988). In the aromaturgy of their *yajña*, the old Aryans used a

* For Soma and surā, see our note on SOMA, R̥gveda XII, pp. 3941-3960.

choicest herbal creeper of their neighbourhood and hence the SOMA creeper, crushed, pressed and the sap filtered for the offerings differed from locality to locality. The concept of SOMA became so popular with the Vedic Aryans that they took it to the neighbouring countries; and this speaks of the popularity of this SOMA in the Zoroastrian theology (of Zarathustra) of Iran under the title of HAOMA (हओम).

SOMA and Moon – Since the word *soma* has come to mean the conceptual plant (or creeper), *soma* and also the *moon* a concept or superstition has been attached : moon waxes and wanes periodically and hence the Soma plant must have the peculiarity of adding one leaf every day (along with waxing of moon); the number of leaves become finally fifteen on the full-moon day; and then the number of leaves in the second fortnight must diminish by and by one unit. Of course, there is no plant which shows this characteristic. It is definitely the characteristic of moon alone that it waxes and wanes.*

Soma as the medicinal herb – Soma as something superb of medicinal value (of curing ailments of all types) – an *oṣadhi par excellence* (I am Soma among medicinal herbs – the *Gītā*); it is present in every herb; its presence in herbs is supposed to be responsible of cures – the curing characteristic of the herb has been supposed to be proportional to the Soma – ingredient in it.

All the (medicinal) herbs produced on this earth are the gifts of this Soma:

त्वमिमा ओषधीः सोम विश्वास्तवमपो, अजूनयस्त्वं गाः ।

त्वमातनोरुर्वाङ्मत्तरीक्षं त्वं ज्योतिषा वि तमा ववर्थ ॥ (604)

* एष वै सोमोऽयं देवानामन्नं यच्चन्द्रमाः

– Now this king Soma, the food of the gods is no other than the moon. (*Satapatha Brāhmaṇa*, I.6.4.5.)

The Rg verse (X 85.3) also suggests the same:

सोमं मन्यते पयिवान्यत्संपिषन्त्योषधिम् ।

सोमं यं ब्रह्माणो विदुर्न तस्याश्नन्ति कश्चन ॥

He, who had drunk, thinks that the herb, which a common man, crushes and grinds, is the divine elixir, but which the sages know to be really the elixir, no one tastes that.

[O Soma! you are these medicinal herbs, you have generated the entire waters and milch-kine. You dispel darkness with light; you sustain and extend the mid-regions]

Cultivation and sale of Soma – Soma is not cultivable by man; like *amṛta* it has been brought by gods on this earth and its abode is supposed to be on the tops of hills, particularly in Himalayas and a few more mountains in India (perhaps, nowhere else outside the Āryāvartta). People collect it from these top hills and in heaps bring it to Indian markets where it is sold in exchange of cows, gold, silver (*candra*), cloth, skin, she-goat, milch-cow etc. A lively description of the sale is given in the *Śatapatha Brāhmaṇa* (III. 3.3. 1-4) a renowned text of the Vedic age. The verses of the Yajurveda have also been used as *vinīyoga* for this sale. The Soma is brought in carts to the *Yajña-maṇḍapa*, or the extensive sacrifice campus.

The purchased Soma is cleaned, washed, soaked in water, cut into pieces and crushed under stones (*grāvā*) and the sap is extracted: it comes down in torrents and collected in receptacles (called *droṇa*, (765, 785) *kalaśa* (557, 559), *kośa* (556, 767)) sometimes allowed to ferment in vats, then filtered: this effused, filtered and cured *soma* is referred to as Soma-Pavamāna, and used as offerings to fire, and finally, the sacrificial priests sit, drink and enjoy the exhilarating *Soma*. Such is the summary of a ritual which has been going in India since ancient Vedic Age, but now rarely patronized in the ecclesiastical circles.

The entire Book IX of the R̥gveda deals with the texts of the *Soma Pavamāna*. Similar verses occur in other parts of the R̥g Saṁhitā, the Yajur Saṁhitā, the Sāma Saṁhitā, and the Atharva Saṁhitā. To exemplify and illustrate the subject of Soma, we shall quote here a few verses.

(a) स्वादिष्ठया मदिष्ठया पवस्व सोम धारया ।

इन्द्राय पातवे सुत ॥ (468, 689, R̥g IX.1.1)

(O elixir of divine Love, may you flow in the sweetest and most exhilarating stream, expand for the acceptance of Indra, the aspirant, the resplendent self.)

O Soma, for the enjoyment of Indra as a drink (पातवे), clarified and effused (सुत), superb in taste (स्वादिष्ठया) and

most exhilarating (मदिरया), may you flow (पवस्व) in receptacles in streams (धारया). This is the first verse of the Soma Pavamāna Mandala of the Ṛgveda (IX.1.1); it occurs twice in the Sāmaveda (No. 468 and 689) and once in the Yajurveda, XXVI. 25.

Who one talks of the spiritual aspect of this description, *indra* is the lower soul (the ātman), Soma is the spiritual love and affection which flows from the Supreme Lord; the inner conscience of man is the receptacles. The Soma is sweet and exhilarating (pleasant and enlightening) – it is another name of *jñāna* and *ānanda*, light and joy.

- (b) अया पवस्व धारया ययो सूर्यमरोचयः ।

हिन्वानो मानुषीरपः ॥ (493, 1216)

(O Lord of divine elixir, may your blessing flow with that stream wherewith you lighten up the Sun and urge on the waters beneficial to man)

The Soma received by a devotee is just an insignificant fraction of the vast Cosmic Soma which illuminates our great Sun also. This Soma also manifests itself as waters, which are the life principle of human race or as the vital prana. May this Soma come down to us in streams (अया पवस्व धारया). *Apah* - waters and also *prāṇa*, the vital complex of man.

- (c) परि द्युक्षु सनद्रयि भारद्वाज नो अयसा ।

स्वानो अयं पवित्र आ ॥ (496)

(May the glittering elixir of devotion, the acquirer of wealth, bestow upon us the strength along with food; may it when effused, hasten to the receptacles through filters.)

(O Soma), may you bless us (नः) with light (द्युक्षु), also wealth (सनद्रयि), with spiritual strength (बाजं परिमत्), with nourishing food (अयसा).

Rectified (स्वानः), may you flow from all sides to this filter (पवित्रः).

In the Soma ritual, filters of wool (or canvas) are used for filtering the sap oozing out as Soma.

For the filter (पवित्र), see also 760.

- (d) दविद्युतया रुचा पशोभत्या कृपा ।

सोमाः शुक्रं गवाशिरः ॥ (654)

(The bright holy juices with their shining radiance and resounding stream are blended up with milk and curds.)

This Soma is shining or brilliant (द्विद्युत्तया, रुचा, शुक्लाः).

When Soma flows out with vigour from the plant into a receptacle, it comes with an all-round sound or scream (परिष्टोमन्त्या).

- (e) अग्निद्रोणानि वप्रवः शुक्ला ऋतस्य धारया ।

वाजं गोमन्तमक्षन् ॥ (765)

(The brown bright drops flow with stream of divine ambrosia; they pour forth food accompanied with kine (or milk products)).

This Soma (ऋतस्य-अमृतस्य, सत्यस्य वा) may be of brown colour (वप्रवः).

It is bright and shining (शुक्लाः).

It flows (अभ्यक्षस्) to receptacles, known as *drona* (द्रोणानि).

It comes out in streams (धारया).

- (f) कई वेद सुते सचा पिवन्तं कद्वयो दधे ।

अयं यः पुणे विभनत्योजसा मन्दानः शिष्ययन्थासः ॥ (297)

(No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what foods He takes: He looks resolute as a man having strong joys, exhilarated by the spiritual joys. He breaks down the strongholds of evil forces by His strength). Who would ever fully understand or know this Indra, who enjoys the Soma drink along with his associates.

The divine Love (SOMA) has to be shared with your associates, not alone.

This Indra is *Sipri* with chin and nose, or the one who moves with infinite speed from one body to the other after death. The *Sipri* Indra, in that sense, is the lower self.

The Indra destroys the cities and citadels of his foes with his strength (*andhasah*).

- (g) एत असृग्मिन्दवस्तिरः पवित्रमाशवः ।

विश्वान्यभि सौमगा ॥ (830)

(These rapid streams of divine love have been directed through the Cosmic filter to bring us all felicities).

Soma has a synonym: *indu* (इन्दवः) – *Soma* and *Indu*, both these terms are used for moon also; see also No. 835, for *Indu*). The filter (of wool or canvas) is placed inclined

(तिरः पत्रिम्). Soma flows with speed (आशवः). Soma is treated (effused, pressed cut and crushed) by priests (असृग्म).

(h) राजा मेघामिरीयते पवमानो मनावधि ।

अन्तरिक्षणे यातवे ॥ (833)

(The radiant elixir purified at the place of worship, is implored with holy songs by the priests to pass through the firmament.)

Soma is also addressed as a Sovereign (राजा, radiant) it is often called as Raja Soma. See also

तरत्समुद्रं पवमान ऊर्मिणा ।

राजा देव ऋतं ब्रूहत् ॥ (857)

Its place of origin is in midspace or antariks.a, whence it has been brought to the earth (अन्तरिक्षेण यातवे); here it is treated, and along with all praises, it is finally brought into the *drona kalaśa*, the pitcher or a receptacle at the time of Soma sacrifice (ईयते – comes, यातवे – to go to, to flow into the receptacle).

(i) पुनानो वरिवस्कुधूर्जं जनाय गिर्वणः ।

हरे सृजान आशिरम् ॥ (842)

(The green-tinted blissful elixir, lauded by hymns, is mixed with the curds and milk and then purified; it bestows food and energy upon the worshipper).

The Soma is also of green colour, and hence addressed as *hare* (हरे); it is to be invoked with the Vedic prayers (गिर्वणः). Soma has been mixed with milk and curds (आशिरम् सृजान). Soma has to be clarified or purified (पुनानः). The Soma offerings provide to the householder (जनाय) food (वरिवः) and fuel or energy (ऊर्जम्).

For the green colour (हरिः), and for the filter (पवित्र i.e. दशापवित्र) see 758, 772, 787, 788 and also पवतेहर्यतो हरिः (773). See also 805 for हरिः.

(j) अभि सोमास आयवः पवन्ते मघं मदम् ।

समुद्रस्याधि विष्टे मनीषिणो मत्सरसो मदच्युतः ॥ (518, 856)

(The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent and exhilarating).

Soma has the following characteristics:

(i) it comes with speed (आशवः)

- (ii) it enhances the intelligence of the devotees (मनीषिणः)
- (iii) it is exhilarating (मत्सरसः)
- (iv) From the Soma plant flows out an exhilarating and exciting sap (मद्यमदं)
- (v) it flows through a filter placed at the top of a pitcher (समुद्रस्य अधिविष्टपे)
- (vi) Flows through all around (अभिपवन्ते) the pleasing and exciting fluid (मद्यमदं)
- (vii) The filter is placed inclined (द्वयंसि, 576), Samudra is the overflowing sea; the heart full of love and devotion as waves and tides.
पवते हर्यतो हरयति द्वयंसि रं० ॥ (576)
- (viii) Soma comes to pitchers with loud noise (अचिक्रदत् - 559)
- (k) प्राणा सिन्धूनां कलराः अचिक्रददिन्द्रस्य हाद्याविशन् मनीषिभिः । (559)
अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मध्वाभ्यञ्जते ।
सिन्धोरुच्छ्वासे पतयन्तमुक्षं हिरण्यपायाः पशुमप्सुगृह्णते ॥ (564)

(They, the priests, smear and grease, and anoint the affused elixir with milk. Nature's bounties, enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheep-wool, and plunge it into those waters, the sprinkler, the beholder falling into the seething torrent).

The treatment of Soma is well described thus;

Añjate – smear, mixed with milk and curds.

Vyañjate – grease, very well stirred and mixed.

Samañjate – anoint completely and thoroughly mixed.

Rihanti – tasted by the priests (or nature's bounties).

Madhva-abhyañjate – mixed with honey and sugars (sweetened).

Hiranyapāyāth – sanctified with a touch of gold or filtered through sheep-wool (hiranya-sheep).

Apsu-grbhñate – Received in vasativarī (वसतीवरी) waters.

Apsu – Feminine and in plural compared to damsels; Soma is masculine and a youth – and thus the two freely mix and enjoy in the pitcher –

मयं इव युवतिभिः समर्पितं सोमः कलरो शतयाधना पथा । (557)

(शतयामना पथा - through the channel of hundreds of holes in the filter or daśā pavitra)

Final Invocation

सोमं गावो घेनवो वावशानाः
 सोमं विप्रा मतिभिः पृच्छमानाः ।
 सोमः सुत ऋच्यते पूयमानः
 सोमे अर्का स्निग्धः सं नवन्ते ॥ (860)

(The milch-kine come to this divine elixir with eagerness, sages come to it with inquisitive mind, the elixir, effused and filtered, is brightened and blended with milk; the divine elixir is invoked by chanting hymns in *Tristup* (and other metres)).

- (i) The milching cows (गावः घेनवः) are fond of Soma.
- (ii) People, possessing wisdom, in their praises refer to this Soma.
- (iii) The effused and clarified त्सुत, पूयमानः Soma comes or flows to the receptacle (ऋच्यते, ऋच्यते).
- (iv) Our verses in *Tristup* metres glorify this Soma.

एवा नः सोम परिषिच्यमान
 आ पवस्व पूयमानः स्वस्ति ।
 इन्द्रमा विश बृहता मदेन
 वर्धया वाचं जनया पुंश्चिम् ॥ (861)

(O elixir of the life-force, while being filtered and purified, may you flow for our welfare. May you enter with a great roar and zeal into the soul (the receptacle of the inner conscience); please foster our praise, and generate abundant understanding.)

- (i) O Soma, crushed, treated and filtered, (परिषिच्यमानः, पूयमानः), may you bring SVASTI (peace, happiness and prosperity to us alone.)
- (ii) May you enter into the innermost consciousness of Indra, the lower self with intense exhilaration (बृहता मदेन).
- (iii) May you exemplify our speech (वर्धया वाचं).
- (iv) And may you regenerate in us the divine wisdom to impel all our actions (जनया पुंश्चिम्).

II

THE SĀMAVEDA AND ITS SCHOOL

The Veda is one, the entire divine knowledge revealed through a divine process to man in the form of *Word, Śabda, Vāk, Vāñi* etc. The word *Veda* is derived from various roots: $\sqrt{\text{Vid}}$, $\sqrt{\text{विद}}$, to know, to exist, to obtain, to think and so forth.¹

The Veda as *Samhitās* are four; the Ṛgveda, the Yajurveda, the Sāmaveda and the Atharveda.

The Ṛgveda, as we have today, belongs to two schools: Śākala, शाकल and Bāṣkala, बाष्कल. The Yajurveda has two recensions: White or Śukla and Black or Kṛṣṇa. We have two Śākhās or Schools of the Śukla Yajurveda—Mādhyandina and Kaṇva. Similarly the Kṛṣṇa Yajurveda has four Śākhās: Taittirīya, Maitrāyīṇi, Kāthaka and Kātha-Kaṣiṭhala.

The Sāmaveda is available of three Śākhās: Kauthuma, Rāṇāyaṇīya and Jaiminīya (कौथुम, रणायनीय, जैमिनीय)

The Atharveda is available of two schools: Saunaka and Pippalāda.

The *Samhitās* consist of the mantra part only. Each *Samhitā* more or less is associated with certain entirely different texts known as the *Brāhmaṇas*. They are in no way a part of the *Samhitās*. They may be regarded as ecclesiastical elaborations of the rituals based on the traditions of the said school; of course, so often they help us in the interpretations of the Vedic words.

Kātyāyana carried a wrong impression when he declared that the word *Veda* is used or can be used both for

1. विद ज्ञाने (अ० प० 1140)

विद विचारणे (रु० आ० 1543)

विद स्ताप्याम् (दि० आ० 1247)

विदल् लामे (तु० उ० 1525)

वेद = \leq विद + घञ् particle.

2. We are told that originally we had about one thousand schools, of which fifteen survived: आसुष्यणीय, वासुष्यणीय, वार्तान्तरेय, प्राञ्जल, ऋग्वैतविध, प्राचीन योग्य, रणायनीय, शाट्यायनीय, सात्यमुद्गल, छत्त्वल, महाछत्त्वल, लङ्गल, कौथुम, गौतम, जैमिनीय:

the Mantras and the Brāhmaṇas: मन्त्र ब्राह्मणयोर्वेदानामधेयम् Day-ānanda has ably refuted this Statement of Kātyāyana. The Saṁhitās are the Saṁhitās, whilst the Brāhmaṇas are the Brāhmaṇas, absolutely different from each other, though closely associated.

During the time of Mahārṣi Patañjali, the great commentator, linguist and grammarian, perhaps 1131 Śākhās of the Vedas were available.

The total number of Ṛcas in the Ṛgveda, the Yajus in the Yajurveda, the Sāmans in the Sāmaveda and the Mantras in the Atharveda are as follows:

Ṛgveda	10,580 1/4 (Śaunaka; 10,589 and 10,521) (Dayānanda)
Yajur- veda	1975
Sāmaveda	1875
Athar- veda	5977

After thousands of years of the divine revelation of the sacred Veda, it was thought worthwhile to collect, edit, classify and properly arrange the texts; this was the period of *Samhitākaraṇa*. The Ṛgvedic verses were carefully collected and classified on two systems: one based on Aṣṭakas, and the other on Maṇḍalas, with further subdivisions.* The proper accounts, udātta, anudātta svarita, and a few others were given on the syllables; the metres classified; the devatas (i.e. the subject matter of the verse or of the Sūkta) and the names of the seers or Ṛṣis who as great teachers expounded the inner meanings of the texts were carefully assigned, as far as they could be available. The Ṛṣis were persons of history; they were the teachers of the Vedic Academies; in many cases, their traditions were

*अष्टाहकादीनां विधानमेतदर्थमस्ति यथा सुगमतया पठन-पाठनं यत्र परिगणनं, प्रतिविधं विद्याः प्रकरणं बोधश्च भवेदेतदर्थमेतद् विधानं कृतमस्तीति ।

known, as the knowledge passed through a series of "teachers to pupils" or even from "fathers to sons". Of course, in our country, the records of traditional history have always been poor (our neighbours, the Greeks, had been more fortunate in maintaining the history). Where the names of history could not be traced, the editors of the Vedic Texts followed some other convenient methods, and in such cases names of the Ṛṣis, as given in the *Anukramanīs* are hypothetical and conceptual, sometimes based on certain words which occurred in the verses or in the corresponding hymns. So often, as in the case of the Ṛg-dialogues, the Ṛṣi became the conceptual beings in whose mouths the words of the dialogue had been put.*

The editors did another great job for us. They could preserve for us the Pada-pāṭhas (पदपाठ) and the Saṁhitā pāṭhas (संहितापाठ) both. None can vouch-safe for the originality, or initiality of the Saṁhitā-pāṭha or the Pada-pāṭha. Some of us are of the opinion, that the original, initial or the actual one was the Pada-pāṭha, and later on these actually-spoken words were given the form of the *Saṁhitā pāṭha* as the grammatical rules of the Sandhis etc. were gradually expounded and became current in the society of literateurs. Of course, there is another school that regards the saṁhitā pāṭha as the original one from which the pada-pāṭha was derived.

Every Veda has its own way of rendering the *Saṁhitā pāṭha* into the Pada-pāṭha, and vice versa with some minor but several essential differences.

The process of Saṁhitakarāṇa also includes the way of reciting the verses. The simplest way of reciting or reading

* *Rṣayah* – A ṛṣi is one who knows the sense of the Vedic verse (मंत्रार्थविद्) – Dayānanda on Yv. XXXI.9; ऋषीणां मंत्रदृष्टयो भवन्ति, 1.1.2; also *Nir.* VII.3;

एवं येन येनर्षिणा ज्ञेयस्य मंत्रस्यार्थं प्रकाशितमिति तस्य

तस्य ऋषीकैक मंत्रस्य सम्बन्धे नामोन्त्येष्टः कृतोति ।

– Dayananda (RBB)

a ṛṣi is so called because he possesses a vision that enables him to unfold the mystery of a Vedic verse; ऋषि दर्शनात्

– *Nirukta*, II. II. also where the record of the names of ṛṣis is not available; यस्यवाक्यं न ऋषि – *Sarvānukramanī*.

No Sulba Sūtra is attached to the Latyāyana Śrauta-sūtra

a verse is in the school of the Rgveda and this recitation reached its climax when we come to the Sāmaveda. The same verse occurring in the four Vedas has to be recited differently when put into the mouth of Brahmā, Hotā, Udgātā or Adhvaryu (The secret meanings remain the same but the mode of recitation, the Pada Pāṭha (and certain accents too) would differ significantly or insignificantly).

The age of this saṁhitakaraṇa was an age of dynamism in the history of the popularization of the verbal traditions in India, these traditions still by continue in certain families.*

Dayānanda on the four Saṁhitās

It is to the credit of Svāmī Dayānanda that he clarified many controversial issues e.g.

(i) The Veda means merely the *mantra* part as we have in the four Saṁhitās and the Brāhmaṇas are entirely separate treatises of their own significance, and in no case, they possess the authority of Vedas:

न ब्रह्मणामां वेदसंज्ञा भवतिमर्हति कुतः. पुण्येनिहास संज्ञकत्वाद् वेद-व्याख्यानादपि रुक्त त्वादनी
श्वयेक्तत्वात्कात्यायन-पित्रैर्ऋषिर्वेद संज्ञायामस्वी कृतत्वामनुय बुद्धि रचितत्वाच्चेति।

— Rv.bh.bhu

Veda Saṁjñā – Vicārāḥ

These *Brāhmaṇa* treatises are the human compositions, not revealed like the Vedic Saṁhitās. They, so often refer to human history, whilst the Vedic Saṁhitās nowhere refer to such topics. The *Brāhmaṇa* treatises are in fact, called the history (or *itihāsa*). Purāṇa, Kalpa, Gāthā or Nārāśaṁsi.*

The Brāhmaṇa treatises quote from the mantra-portion of the Vedas while the Vedic Saṁhitās no-where quote from Brāhmaṇas.

(ii) According to Dayānanda, the four Vedas represent four types of the subject matter, each Veda specializing in one particular aspect. ज्ञान (spiritual knowledge), कर्म (action), उपासना (worship) and विज्ञान (common knowledge).

The lyric or musical representation is of three catagories:

(i) The pronouncement of udātta, ṣaḍja and other notes with

*शु श्रवणे, इत्यस्माद् धातोः कर्णकारके क्तिकन् प्रत्ययक्ते श्रुति शब्दो व्युत्पद्यते तथाऽऽदि सृष्टिमारभ्याद्य
पर्यन्ते ब्रह्मदिभिः सर्वाः सत्यविद्याः श्रूयन्ते तथा सा श्रुतिः।

clarity, ease and speed – This is the style to be followed while pronouncing a *Rg verse*: (*Druta*—speedy or fast)*

The notes of the *Yajuh* are pronounced with medium speed; twice is the time taken in the recitation of the *Yajuh* – (compared to the *Rg*). (*Madhyama* or medium); and then with slow or delayed pronouncement. (*vilambita*), as in the *Sāmaveda*.

In the *Atharva-veda Samhitā*, all the three styles; *druta*, *madhyama* and *vilambita*, – rapid, medium and slow, – are followed.

So often a verse is repeated in all the four *Samhitās*, or in three or in one. The idea is that the verse is to be *recited* in three or two different modes as the case may be. For example, the verse *Agnā ā yāhi vitae* occurs in the *Rgveda* (VI. 16.10) and the *Sāmaveda* (I) also; in the first case, it has to be recited with *druta* or fast speed, and in the latter case with delayed speed.

So often (but not always), on account of the variation of *svaras* or accents, the meaning may also change. Only in such cases, a verse may have one meaning in a particular Veda, and a different meaning, if occurring in any other Veda.

(ii) The *Rgveda* stands for *jñāna*, expounding the qualities and characteristics of *padārtha* or the subject matter: (say *fundamental knowledge*) (*Rg* – *Vidyā*.)

The *Yajurveda* advises us to apply the fundamental knowledge for our individual and social advantages; i.e. *Yajuh* deals with *applied knowledge* (*Yajuh* – *Phala*). The *Sāmaveda* is lyric; it satisfies our aesthetical and emotional instinct. The *Sāman* verses glorify the Lord Supreme, addressed particularly as *Agni* and *Indra*.

* बाह्यगान्येवेतिहासन् जानीयात् पुराणानि कस्यान् गायन् नारासंशोरेवेति ।

– Dayānanda

1. विद्यागेनविद्या भवति । गानोच्चारणविद्याया द्रुत-मध्यमविलम्बित भेदयुक्तत्वात् । यावन्नाकालेन ह्रस्व स्वरोच्चारणं ततो दीर्घोच्चारणे द्विगुणः, प्लुतोच्चारणे त्रिगुणश्च कालो गच्छतीति । अतएवै कस्यापि मंत्रस्य चतसृषु संदितासु पाठः कृतोऽस्ति । तद्यथा ऋग्पिस्तनुवन्ति, यजुर्मिथ्यजन्ति, सामभिर्गपिन्ति ।

Dayānanda, R. Bhūmikā

[One, uses the *Rg* verse in prayers, the *Yajuh* verses in rituals, and the *Sāma* verses in songs and music, the *Rg* verses are pronounced with speed, the *Yajuh* verses medium, and the *Sāma* verses with delayed pauses].

The term Atharva stands for perfection and conservation, and as such, in the Atharva-veda, we are evoked to carry out the knowledge and the advantage derived from the Ṛg, the Yajuh and the Sāma to perfection, and preserve and conserve it for further progress.

Thus Dayānanda justifies the documentation of the divine knowledge into the four Saṁhitās:

Ṛg	Jñāna	Fundamental knowledge
Yajuh	Karma	Applied knowledge
Sāma	Upāsana	Aesthetics
Atharva	Vijñāna	Perfection

In the list of the Vedic Saṁhitās, the Ṛgveda is given the first place; the Yajuh the second, the Sāma the third and the Atharva the last. Dayānanda characterises the scope of the Ṛk, the Yajuh, the Sāma and the Atharva in a similar other terminology: *Jñāna* (knowledge), *phala* (advantage), *vicāra* (contemplation) and *pūrti* (finality or perfection).

Man is a rational being; when born, he needs familiarity with his surroundings; he, in other words, is inquisitive of knowledge, and the Ṛgveda meets this requirement of his life ; and hence the Ṛgveda is given the first priority. Having familiarized himself with the surroundings, he reacts with them and tries to utilize his knowledge for the individual and social good. He endeavours, and this motivation he gets from the yajurveda, which thus occupies the second place in the list of the Vedas. The *jñāna* and *Karma* (knowledge and effort), supported by the theistic love towards the Creator, leads to progress and prosperity, and finally to happiness, satisfaction, joy and peace. This aspect is promoted by the Sāmaveda, and hence it has the third position. And the conservation and preservation of all that has been acquired and attained is the inspiration derived from the Atharvaveda.

Yaska, the etymologist, in his *Nirukta* (XI.19) derives the term *Atharvanas* thus:

अथर्वानोऽथनवन्तः । यर्वतिश्चरति कर्मा । तत्प्रतिषेधः ।

Jaimini on Ṛg Yajuh and Sāman – Jaimini explains Ṛg thus “तेषां ऋग यज्ञार्थवशेन पदव्याख्या (Mim. II.1.35). Where the pada

(line of a meter) is supported by its meaning, the *artha*, that material verse, that is Rg, whatever is lyric, is Sāman, गीतियु सामाख्या (II.1.36), and the rest all are Yajuh – शेषे यजुः शब्दः ।

Commentators on the Sāmaveda

1. **Mādhava** (7th Century Vikramī) – He appears to be the oldest commentator on the Sāmaveda. His father, Nārāyaṇa, was a friend of the great poet Vāṇabhaṭṭa, the celebrated author of the Kādambarī. Mādhava's commentary, known as Vivaraṇa (विवरण) has been procured in fragments by Satyavrata Saṁśramī. He has quoted from this manuscript (as footnotes) in his commentary on the Sāmaveda by Sāyaṇa. Prof. Weber and Dr. Kunhanṛāja also possess a few copies of this commentary of Mādhava.

Whilst Sāyaṇa actually belonged to the school of the R̥gveda, Mādhava represents the real Sāmaveda school, and he in his commentary is faithful to this school.

2. **Cuṇa-Viṣṇu** (12th or 13th Century Vikramī) belonged to Bengal or Mithila. His commentary on the *Chāndogya Upaniṣad* is available (*Chāndogya Mantra – Bhāṣya*), though not on the Sāmaveda.
3. **Bharata Svāmī** (1272-1310 A.D.); His father was Nārāyaṇa of Kaśyapa Gotra. Under the patronage of King Rama Nātha of Hosala, Aurangapattam, he wrote his commentary on the Sāmaveda. According to Burnell, he commented only on the *Chanda-Ārcika*, *Aranya-Ārcika*, and *Mahānāmni*, but not on the *Uttarārcika*. Perhaps he commented on the *Sāma-vidhāna* also.
4. **Sāyaṇa** (1372-1444 Vikramī; 1315-1387 A.D.) – He was the State Minister of the Princes of Vijayanagar – of Bukka I, Kampana, Sangama II and Harihara II. A genuine manuscript of Sāyaṇa Bhāṣya on the R̥gveda, Aṣṭaka IV is preserved in the Baroda Gaekwad Library (1452 Vikramī, 1395 A.D.)

He is our greatest editor on the Commentaries of the Vedic literature; to his credit being:

- (a) *Veda* – Commentaries on the Taittirīya, the R̥gveda, Kaṇva Saṁhitā, the Atharva Veda and the Sāmaveda.

- (b) *Brāhmaṇas* – the Kāṇva Śatapatha, the Aitareya, the Taittirīya, the Vājasaneyī Śatapatha, and the eight Brāhmaṇas of the Sāmaveda school (of the Kauthuma Śākhā).:
- (c) *Āraṇyaka* – The Taittirīya and the Aitareya.
- (d) *Aitareyopaniṣad Dīpikā*
- (e) *Minor works* – (i) the Dhātuvṛtti; (ii) the Subhāṣita – the Sudhā-nidhi, (iii) the Prāyaścitta Sudhānidhi, (iv) the Alaṅkāra Sudhānidhi, (v) the Purusārtha Sudhānidhi, and (vi) the Yajña – Tantra Sudhānidhi.
- 5. **Śobhākara Bhaṭṭa** (1465 Vikramī) – His *Āraṇyaka Vivaraṇa*, available (Bhandarkara Institute, Pune), Script of 1709, from a manuscript of 1465 Vikramī.
- 6. **Sūrya Devajña** (near about 1533 A.D.) – He specialized in the Sāman Chants and has given his *adhyātma bhāṣya* on the verses of the Sāmaveda. He refers to the Rāyaṇ Bhāṣya on the Ṛgveda, (which he regards as superficial, and which does not express the real, intrinsic and deeper meanings) and the Pada Pāṭha of the Ṛgveda, slightly different from the Śākala Padapāṭha.

Sūrya Devajña refers to Rāvaṇa's spirituality-based commentary also. Rāvaṇa is said to have written his commentary 1500 years prior to the Vikrama era (refer to Fitz Edward Hall).

III

THE SĀMA SĀMĤITĀ CLASSIFICATION OF VERSES

The old tradition of classification followed by the editors of the Sāma Veda Sāmhita is in terms of Prapāthaka, Ardha, Daśati and R̥cā (प्रपाठक, अर्ध, दशति, ऋचा). But the commentators have followed the classification into Adhyāya, Khaṇḍa, and R̥cā in the Pūrvārcika, (First section) and Adhyāya, Khaṇḍa, Sūkta, and R̥cā in Uttarārcika.

Daśati, दशति, should normally be a collection of ten verses, as the name signifies. But many of these Daśati's in the Pūrvārcika (First Section) have 6, 7, 8, 9, 11, 12, 13 or even 14 verses (instead of 10). (This is perhaps due to the fact that the verses of the same meter have been grouped together).

Table
Pūrvārcika – First Part

Prapāthaka	Ardha (Hemi)	Daśati (Decade)	Special Daśati (no. of verses)	Total	Serial number of verses
1.	2	10	Third – 14 Sixth – 8 Eighth – 8 Tenth – 6	96	1-96
2.	2	10	Second – 8 Third – 9	97	97-193
3.	2	10	Third – 9	99	194-292
4.	2	10	Fourth – 9 Seventh – 8 Ninth – 11	98	293-390
5.	2	10	First – 8 Fourth – 8	96	391-486

6.	2	9	Second - 14 Third - 12 Fifth - 12 Sixth - 9 Seventh - 12 Eighth - 12 Ninth - 8	99	487-585	
Aranyakēṇḍa - Khaṇḍa 5			First Khaṇḍa - 9 Second - 7 Third - 13 Fourth - 12 Fifth - 14	55	586-640	
Mahānam- nyārcika		-	-	10	641-650	
Uttarācika						
Prapāṭhaka	Ardha	Adhyāya	Khaṇḍa	Sūkta	Total verses	Serial number
1.	1 2	1 2	6 6	23 22	62 62	651-712 713-774
2.	1 2	3 4	6 6	19 19	55 56	775-829 830-885
3.	1 2	5 6	7 7	22 23	69 76	886-954 955-1030
4.	1 2	7 8	7 6	24 14	85 59	1031-1115 1116-1174
5.	1 2	9 10	9* 12	20 23	78 94	1175-1252 1253-1346
6.	1 2 3	11 12 13	3 6 6	11 20 18	32 56 54	1347-1378 1379-1434 1435-1488
7.	1 2 3	14 15 16	4 4 4	16 14 21	46 38 44	1489-1534 1535-1572 1573-1616

8.	1	17	4	14	40	1617-1656
	2	18	4	19	54	1657-1710
	3	19	5	18	54	1711-1764
9.	1	20	5	18	51	1765-1815
	2	20	2	13	33	1816-1848
	3	21	7	9	27	1845-1875
Total – 9	22	21	120*	400	1225	

* According to some authorities, in Prapāthaka 5, Adhyāya 9, Khaṇḍa 7, of the Sūktas 11, 12, 13, 14 (Serial No. 1225 to 1234), Khaṇḍa 7 is regarded up to Sūkta 12 (Serial 1225–30); and then, Serial 1231–1234, of the Pragātha Sūktas 13-14 constitutes the Khaṇḍa 8. And thus this Adhyāya would have in all ten Khaṇḍas.

This means that in such a case, the Sāmaveda in all would have 121 Khaṇḍas (and not 120 as indicated in the total).

In some of the classifications, the *Pūrvārcika* is divided into Khaṇḍas (or Parvas) named after the devatās: Āgneya Kāṇḍa (or Parva); Aindra Kāṇḍa (or Parva); and Pavamāna Kāṇḍa (or Parva).

This would mean that:

Āgneya Kāṇḍa = The entire Prapāthaka 1 (of ten dāsatis) + 2 daśtis (first and second) of Aindra Kāṇḍa (these two daśatis have Agnī as devatā).

In the same way, one shall have to include the last two daśatis of Aindra Kāṇḍa in the Pavamāna Kāṇḍa (which actually belong to the pavamāne devatā).

In short:

Āgneya Kāṇḍa – First Adhyāya of 12 Khaṇḍas and 114 verses (rcā).
 Aindra Kāṇḍa – Second, Third and Fourth Adhyāyas of 36 Khaṇḍas and 352 verses.
 Pavamāna Kāṇḍa – Fifth Adhyāya of 11 Khaṇḍas and 119 verses.

Āraṇya Kāṇḍa – Sixth Adhyāya of 5 Khaṇḍas and 55 verses.

(This includes Arka Parva, Dvandava Parva, Vācovrata Parva (and Śukriya Parva perhaps).

Mahānāmni Ārcika = of 10 verses

Thus total no of verses = 114 + 352 + 119 + 55 + 10
= 650 (Pūrvārcika).

To avoid all such complications, the modern trend of scholars is to assign a serial number (1 to 1875) to each and every verse of the Sāma Veda. Some scholars prefer to assign *separate* serial numbers to the *Pūrvārcika* and the *Uttarārcika* verses.

Purvārcika – from 1 to 650.

Uttarārcika – from 1 to 1225.

Again the *Uttarārcika* has in all 40 hymns or sūktas; these hymns may have only one verse (*ekarca*); or 2 verses (*dvi-ṛca* = *dvyṛca*), or 3 verses (*trīca*) and so on up to 10 ṛcas, and then a few of twelve ṛcas.

No. of verses in a Sūkta Total number of such Sūktas

1. <i>ekarca</i>	(एकर्व)	13
2. <i>dvyṛca</i>	(द्वय्व)	66
3. <i>trīca</i>	(तृच)	287
4. <i>Catur-ṛca</i>	(चतुर्वच)	9
5. <i>Pañcarca</i>	(पञ्चर्व)	4
6. <i>Ṣaḍ-ṛca</i>	(षड्वच)	10
7. <i>Saptarca</i>	(सप्तर्व)	2
8. <i>Aṣṭarca</i>	(अष्टर्व)	1
9. <i>Navarca</i>	(नवर्व)	3
10. <i>Daśarca</i>	(दशर्व)	3
11. <i>Dvādaśarca</i>	(द्वादशर्व)	2
Total (Uttarārcika)		<hr/> Sūktas 400 <hr/>

Repetitions in the Sāmaveda

These are two types of repeated verses

(i) Repetitions in the Pūrvārcika (i.e. the Pūrvārcika verses

repeated in the Pūrvārcika). Such are 262 verses.

- (ii) The Uttarārcika verses repeated in the Pūrvārcika. Such are only 7 verses.

- (a) *Details of 262 verses repeated in the Pūrvārcika:*

170 verses – constituting the first verse of a ṛca.

20 verses – constituting the middle or the last verse of a ṛca.

60 verses – constituting the first verse of a pragātha.

12 verses – occurring in 34 sūktas of Catur-ṛcas to dvādaśārcas.

262 Total

- (b) *Details of 7 verses repeated in the Uttarārcika:*

3 verses in the catur-ṛcas to dvādaśārcas.

4 verses constituting the first verse of the ṛcas.

7 Total

The Sāmaveda verses not available in the Ṛgveda.

Parva	Serial numbers
<i>Pūrvārcika</i>	
Āgneya	10, 63, 82, 90, 92, 93.
Aindra	154, 172, 177, @, 190, 196, 209, 224, 226, 231, 288, 294, 298, 299, @, 305, 327 336, 337, 353, 361, 369@, 372@, 435, 437, 438 ^s , 441, 442, 444 ^s , 445 ^s , 446 ^s , 449, 450, 453, 455, 456, 458, 464.
Āraṇyaka	591, 594.
Arka Parva	
Vācuvrata Parva	602@, 608, 611, 615, 616, 622@, 623, 624, 625.
<i>Mahānāmnyār- cika Parva</i>	641, 642, 643, 644, 645, 646, 647, 649, 650
<i>Uttarārcika</i>	650
Adhyāya 5	952@, 953@, 954@
Adhyāya 7	1113, 1114, 1115

Adhyāya 10	1300, 1301, 1302, 1303
Adhyāya 14	1503, 1504
Adhyāya 17	1654, 1655, 1656
Adhyāya 18	1708 ^{@.y} , 1709, 1710 ^y
Adhyāya 20	1768 ^s , 1769, 1770 ^s , 1825, 1828, 1829, 1830, 1831 ^y , 1832 ^y , 1833 ^y , 1843, 1844, 1845.
Adhyāya 21	1860 ^{ay} , 1864, 1865 ^a , 1869 ^a , 1871.

Thus only 99 verses of the Sāmaveda are such which do not belong to the R̥gveda, whereas the rest 1776 verses are reproductions of the R̥gvedic verses with minor verbal differences. Of these 99 verses, the following verses occur in the Atharva-veda (upscript a).

177, 299, 369, 372, 602, 622, 952, 953, 954, 1865 and 1869, and the verses 1710, 1831, 1832, 1833 occur in the Yajurveda, though not in the R̥gveda, (upscript y), and the verses 1708, and 1860 occur both in the Atharvaveda and the Yajurveda (upscript a,y).

The following verses of the Sāmaveda not occurring in any other Veda occur twice in the Sāmaveda; itself: 438 = 1768; 444 = 1115, 445 = 1114, 446 = 1113 (प्रवोचोपि) 453 = 1770

The verses 444, 445 and 446 of the Sāmaveda are repetitively abbreviated in the single composite verse 1113-1115. (प्रवोचोपि)

And thus there are in all 70-80 singular verses belonging exclusively to the Sāmaveda.

IV

THE SĀMAVEDA AND RITUALISTS

The Sāmaveda and the Sāman

The *Sāmavidhāna*, a very important text of the Sāman school eulogizes Sāman in the following words: It starts with divine origin of our creation, of which the essence is Sāman:

स वा इदं भूतमसृजत तस्य सामोपजीवनं प्रायच्छत् ।
..... तद्योऽसौ क्लृप्तम इव साम्नः स्वरस्तं देवा उपजीवन्ति ।
योऽवरेषां प्रथमस्तं मनुष्याः, यो द्वितीयस्तं
गन्धर्वाप्सरसः, यस्तृतीयस्तं पशवः, यश्चतुर्थस्तं पितरो
ये चाण्डेषु शेरते, यः पञ्चमस्तमसुर रक्षतांसि, योऽन्यस्तमो
षधिवनस्पतयो यच्चान्यज्जगत् ।
तस्मादाहुः — सामैवात्रमिति ॥

The super-most note or *svara* of Sāman is *Sā*, सा, on which is the life-principle of Devas or gods; on the second one are sustained Gandharvas and Apsaras; on the third one the cattle and other animals, on the fourth one the Piṭrs and birds, i.e., those born of eggs, on the fifth *svara*, the *Asuras* and *Rakṣas*, and on the last one the herbs, trees and plant life. And thus Sāman is the food of the entire creation.

According to *Ṣaḍvirṅśa Bṛāhmaṇa*, whenever oblations are offered to a sacrifice, gods rejoice in accepting the Sāman music, *Svarga* or heaven is born of Sāman:

यस्मादुत्पद्यते स्वर्गो लोकः, स्वरिति सामभ्योऽक्षरत्, स स्वर्गो लोकोऽभवत् ॥
From Sāman is born the syllable “Svah”

Supremacy of Sāman in the Atharvaveda

Whereas, the verse of the Ṛgveda and the Yajurveda extol Sāman, it is spoken in highest terms in the Atharva Veda too.

(i) Of the Supreme Lord, the *Ucchiṣṭa Brahman*, Sāman verses are regarded as body-hairs (*loma*). These verses are the hairs of the *Skambha*, Brahma, the Supreme Support of the creation:

यस्मादुचोऽपातक्षन् यजुर्यस्मादपाकयन् ।

सामानि यस्य लोभानि — स्वाम्यं ते ब्रूहि कतमः स्वदेव सः ।

(Av. XI. 7.24)

Since Ṛk or Ṛcā is feminine, and therefore, a husband addresses to his wife that 'you are Ṛk whilst I am Sāman:

सामाऽहमस्मि, ऋक् त्वं, द्यौराहं पृथिवी त्वम् ।

ताविह सम्भवाव प्रजामा जनयावहे ।

— Av. XIV. 2.71

Thou are sā (सा) (she); and I am *amaḥ* (अमः)

I and you both conjoined would become Sāma

सा+अम = साम

She + I (the svara) = the couple, for procreation.

Three Types of Yajña-Karma

The sacrificial rituals are of three categories: (i) Agnihotra, (ii) *īṣṭi* and (iii) the Soma-sacrifice of Soma-yāga.

In the Agnihotra, we are traditionally required to repeat only texts of the Yajurveda. In the Darśa-paurnamāsa (दर्शपौर्णमास) and other *īṣṭis*, we use verses from the Ṛgveda and the texts from the Yajurveda both.

In the rituals of these categories, there is no place for Sāman texts and their musical recitation.

Therefore, in the Vedic rituals the first two places of importance is assigned to the Ṛgveda and the Yajurveda only whilst the *Sāma-veda* is ranked in the status three. And hence the Sāmaveda is ranked after the Ṛgveda and the Yajurveda.

Ṛgveda > Yajurveda > Sāmaveda.

We have in the *Āpastamba Sūtras*:

यज्ञं व्याख्यास्यामः । स त्रिभिर्वेदैर्विधीयते । ऋग्वेद-यजुर्वेद-सामवेदेः । ऋग्वेद-यजुर्वेदाभ्यां दर्शपूर्णमासौ । यजुर्वेदेन अग्निहोत्रम् । सर्वैरग्निष्टोमः

The Seven phases of the Soma Sacrifice

The house-holder who proposes to perform the Soma Sacrifice has to complete it in seven phases (Samsthā; संस्था)

Phase	Śastra and Stotra
1. Agniṣṭama,	अग्निष्टोम 12-12

2.	Atyagniṣṭoma,	अत्यग्निष्टम	13-13
3.	Uktha,	उक्थ	15-15
14. 4.	Ṣoḍaśī,	षोडशी	16-16
15. 5.	Atirātra,	अतिरात्रे	29-29
16. 6.	Vājapaya,	वाजपेय	17-17
17. 7.	Āptoryāma,	आप्तोर्याभ	32-32
(or 33-33)			

In the first phase, i.e., in the Agniṣṭoma, we have 12 śāstra and 12 stotra. As we proceed towards the succeeding phases, the number of Śāstras (शास्त्र) and stotras (स्तोत्र) gradually increase, so much so, that in the seventh phase (i.e. when we come to the Āptoryāma), their number becomes 32 Śāstras + 32 stotras (or even 33-33).

If one does not perform Uktha, then the number of Śāstra and Stotra becomes 13-13 for atyagniṣṭoma, 15-15 for Ṣoḍaśī, 16-16 for Atirātra and 17-17 for the Vājapaya.

Ṛtviks or Priests in the Sacrifices

All the sacrifices pay full regards to all the four Vedas. People adept in different Vedas and participating in sacrifices are known as the Ṛtviks or priests. Each school of the Vedas is represented by four Ṛtviks who are differently named.

Veda	Leader	Ṛtviks
Rgveda	Hotṛ	(i) Hotṛ, (ii) Maitrā-varuṇa, (iii) Acchāvāk, (iv) Grāvaṣṭut (They recite in normal non-musical tone; their such recitations are known as Śāstra.
Yajurveda	Adhvaryu	(i) Adhvaryu, (ii) Prati-pras-thātā, (iii) Neṣṭṛ, (iv) Unnetṛ.
Sāmaveda	Udgātṛ	(i) Udgātṛ, (ii) Prastotṛ, (iii) Pratiharṭṛ, (iv) Subrāhmaṇya.
Atharvaveda	Brahmā	(i) Brahmā (ii) Brāhmaāc-chansi, (iii) Āgnīdhra, (iv) Potṛ

People, belonging to the *Kauṣītaki* school refer to a seventeenth priest (besides the sixteen mentioned above) also known as *Sadasya*. With several other attendants and assistants (their number goes to 10 extras, as *camasādh-varyava upagātr*, and other attendants).

School of Sāmaveda

There is more of mythology, rather than the history, attached to the traditions of the Sāmavedic school. After the divine revelations of the Vedas, thousands of years must have passed before the *Saṁhitikaraṇa* of the Vedic texts took the formal or final shape: the *devatās* to the verses assigned, their prosodical form assumed their present form; the *pada-pāṭha* and *saṁhitapāṭha* (पदपाठ, संहिता पाठ) the division of the Vedas in *maṇḍalas*, *Aṣṭakas*, *Kāṇḍas*, *Ārcikas*, *Sūktas*, *Adhyāyas*, *Anuvākas*, *Prapāṭhakaks*, *Daśatis* and so on. Millenia of years must have been passed between the age of the divine revelation and the *Saṁhitikaraṇa*. The use of the Vedic verses in rituals, ceremonies, *yajñas* etc. belong to a still later period.

In the long long years of these traditions, grew and evolved the specialized schools of the Vedas.

The tradition says (though merely a hearsay, and not authentic) that the reputed seer Veda Vyāsa for the first time instructed another great seer Jaimini into the secrets of the Sāmaveda. Of course, this is a myth if this Veda Vyasa were the same as the author of the *Uttara Mīmāṃsā* (the *Brahma Sūtras*) and Jaimini the author of the *Pūrva Mīmāṃsā*. Then the knowledge passed from father to son successively.

Vyāsa → Jaimini → Sumantu → Sudhanvā – Sukarmā.
For this, see *Srīmad Bhāgavata* (XII. 6.76);

सुकर्मा चापि तच्छिष्यः सामवेदं नीरं मन्तुम् ।

सहस्रं संहिता भेदं चक्रे साम्ना ततस्तु तम् ॥

And thus, we are told, that perhaps one thousand schools (or recensions) of the Sāmaveda were available during the time of the *Srīmad Bhāgavata*.

Another treatise, the *Cakravayūha Parīṣiṣṭa* also refers to one thousand branches (*Śākhās*) of the Sāmaveda. By and by, most of them became obsolete on account of the negligence of the family-pupils.

सामवेदस्य किल सहस्र भेदा भवन्ति
 अनध्यायेष्वधीयानास्ते शतक्रतु
 वज्रेणाभिहताः प्रनष्टाः । शेवा प्रवक्ष्यामि

(*Caraṇa vyūha, III*)

Indra found that the pupils were reciting the verses on the holidays too (when they should not), he got angry, used his thunderbolt and destroyed such schools of the Sāmaveda.

The following branches still survived:

1. Āsurayaniya – आसुरायणीय
2. Vāsuraṇiṇya – वासुरायणीय
3. Vārtāntareya – वार्तान्तरेय
4. Prāñjala – प्राञ्जल
5. Ṛgvainavidha – ऋग्वैमविध
6. Prācīnayogya – प्राचीन योग्य
7. Rāṇāyaniya – राणायनीय
8. Sātyāyaniya – साटयायनीय
9. Sātyamudgala – सात्यमुद्गल
10. Khalvala – खल्वल
11. Mahākhalvala – महाखल्वल
12. Lāṅgala – लाङ्गल
13. Kauthum – कौथुम
14. Gautama – गौतम
15. Jaiminiya – जैमिनीय

Of these fifteen schools, at present only three survive:

1. Kauthuma 2. Rāṇāyaniya 3. Jaiminiya

Of these three also, the most popular is the Kauthuma branch. The Sāmaveda Samhitā, which we shall be following is the Kauthuma recension.

Kauthuma Śākhā

Rāṇāyaniya Śākhā

1. No. of verses – 1875
2. Classification in
Prapāṭhakas
3. Hāu (हाउ) Rāi (राइ)
pronounced.
4. Slight difference
in reading
as वाजेसु नो (Vājesu no)

1875

Classification in Adhyāyas

Hāvu (हावु), Rāyi (रायि)
pronounced.

वाजेसुनो (Vājesu no)

The Rāyānīya Saṁhitā, for the first time published by G. Stevenson, London, 1842.

The Jaiminīya Saṁhitā was published by W. Caland and later on by Dr. Raghuvīra in Nagari script with proper accents.

Śrīpāda Damodar Śatavabekar published the Kauthuma Saṁhitā but he has simultaneously given the reading variations from Rāṇāyanīya and Jaiminīya Saṁhitās also.

The Jaimini Saṁhitā, according to Dr. Caland assigns 1687 verses to the Sāmaveda (i.e. 188 verses less than the two other Saṁhitās.)

The Kauthumī Saṁhitā gives the total number of lyrics as 2722, whilst the Jaimini Saṁhitā gives the total number of lyrics as 3681. From the "Grāmegeya" (ग्रामेगेय) and the "Āraṇya Gāna", "Saṁhitās, and from the Ūha – Uhya Gāna Saṁhitās, published by Banaras Hindu University, the total number of lyrics comes to be 2639.'

V

THE BRĀHMAṆAS OF THE SĀMAVEDA SCHOOL

Eleven Brāhmaṇas are known of the Sāman school. They are more or less traditional treatises, written in classical prose, dealing with rituals and sacrifices in which Sāman verses were then used.

Of the eleven Brāhmaṇas, eight belong to the Kauthuma Śākhā and three to the Jaiminī-Śākhā.

(a) Kauthuma Śākhā –

- (i) Tāṇḍya mahābrāhmaṇa
- (ii) Ṣaḍ viṃśa Brāhmaṇa
- (iii) Sāma Vidhāna Brāhmaṇa
- (iv) Ārṣeya Brāhmaṇa
- (v) Daivata Brāhmaṇa
- (vi) Mantra Brāhmaṇa
(also known as Chāndogya Brāhmaṇa and Upani-
ṣad Brāhmaṇa).
- (vii) Saṁhitopaniṣad Brāhmaṇa
- (viii) Vamśa Brāhmaṇa

(b) Jaiminīya Śākhā –

- (i) Jaiminīya Brāhmaṇa
- (ii) Jaiminīya Ārṣeya Brāhmaṇa
- (iii) Jaiminīya Upaniṣad Brāhmaṇa

Parallel to this literature, we know that (a) the *R̥gveda school* has two Brāhmaṇas (i) Aitareya and (ii) Śāṅkhāyana (i.e. Kausītakī), (b) the *Yajurveda* (Śukla) has *Śatpatha Brāhmaṇa* of the Madhyandina and Kāṇva Śākhā both. The Black or Kṛṣṇa Yajurveda has only one Brāhmaṇa – the Taittirīya Brāhmaṇa. The Atharvaveda has only one Brāhmaṇa, known as the Gopathe Brāhmaṇa.

The Āraṇyakas of the Sāmaveda School

The Jaiminīya Śākhā of the Sāmaveda School has one Āraṇyaka: Talavakāra Āraṇyaka (तलवकार).

We should remember that the Ṛgveda School has three Āraṇyakas:

- (i) Aitareya Āraṇyaka (ऐतरेय),
- (ii) Śaṅkhāyana Āraṇyaka (शांखायन), and
- (iii) Kauṣītakī Āraṇyaka (कौषीतकी).

The Śukla Yajurveda school has the *Bṛhadāraṇyaka* of the Mādhyandina school, and similarly another *Bṛhadāraṇyaka* of the Kāṇva school.

1. *Tāṇḍya Mahābrāhmaṇa* – (Also named Pañca - Vimśti Brāhmaṇa)

It belongs to the Kauthuma school of the Sāmaveda. No less than 177 Yajñas have been described in this voluminous treatise. There is a good deal of similarity between the treatment of the Tāṇḍya and the Taittirīya Brāhmaṇas. The Śrauta Sūtra of the Taittirīya (i.e. the Āpastamba) and the Katyāyana Śrauta Sūtras of the Kāṇva Śākha are very much based on the Tāṇḍya Mahābrāhmaṇa. (The Āśvalāyana and Bodhāyana Śrauta Sūtras of the Ṛgveda differ in this respect, and are not influenced by the Tāṇḍya.

Tāṇḍy's treatment of sacrifices from the simplest ones to the Aśvamedha is elegant and precise. The 177 sacrifices treated in the Tāṇḍya Mahābrāhmaṇa are:

75 ekāha yāgas (one-day yāga)

34 ahīna yāgas

65 Satra yāgas

3 Agniṣṭoma, Dvdaśāha, and Gavāmayana
177

The Tāṇḍya Brāhmaṇa is also named as Pañca-Vimśati Brāhmaṇa (पञ्चविंशति ब्राह्मण), since it has 25 Adhyāyas or Chapters. There is a "*Ṣaḍviṃśa Brāhmaṇa*" also, of 26 chapters. Some of our scholars regard the Brāhmaṇa of 26 chapters as the second volume of the integrated Tāṇḍya Brāhmaṇa.

According to others, the Mahābrāhmaṇa of the Sāmaveda constitutes:

- (i) 25 Adhyāyas of the Tāṇḍya
- 5 Adhyāyas of the Pañca-vimśa
- 10 Adhyāyas of the Ārṣeya

40 Adhyāyas (cf. 40 Adhyāyas of the Aitareya Brāhmaṇa of the Ṛg - School)

According to several other authorities the Mahābrāhmaṇa of 40 Adhyāyas = 25 of Tāṇḍya + 5 of Śaḍvīmśa + 8 of Chāndogya Up. + 2 Mantra Brāhmaṇa (of Secret Yāgas).

Details of the Tāṇḍya of 25 Chapters -

Adhyāya	No. of Khaṇḍas	Details
I	10	Includes Yajuh also, and the Stoma verses.
II	17	Nava-vidha Stomas and
III	13	30 Viṣṭutis.
IV	10	Gavāmayana.
V	10	
VI	10	Agnistoma Yāga
VII	10	(up to "the 7th Khaṇḍa of Adhyāya VIII only)
VIII	10	8th-10th Khaṇḍa deals with <i>Uktha</i> .
IX	10	<i>Daśarātra</i> in 1-2 Khaṇḍas. and <i>Prāyaścitta</i> 3-10 Khaṇḍas.
X	12	<i>Dvādaśāha</i> (Prāyanīya +
XI	11	Daśarātra + Udayānīya).
XII	13	(Adhyāyas X to XV).
XIII	12	} <i>Dvādaśāha</i> continues.
XIV	12	
XV	12	
XVI	16	15 ekāhas.
XVII	13	16 ekāhas.
XVIII	19	11 ekāhas.
XIX	19	20 ekāhas.
XX	21	13 atirātra ekāhas and 4 ahīna yāgas.
XXI	15	5 Trirātras + 4 Caturātras + 3 pañcarātras, Total 12 ahīnas.
XXII	18	18 ahīna yāgas.
XXIII	28	28 Satra yāgas.

XXIV	20	19 Satra yāgas.
XXV	18	18 Satra yāgas.

Thus in all 75 ekāhas, 34 ahīna yāgas + 65 satra yāgas, one agniṣṭoma + 1 *dvādaśāha* + 1 gavāmayana; – in all 177 yāgas,

2. *Ṣaḍviṃśa Brāhmaṇa*, षड्विंश ब्राह्मण – So often, this treatise is regarded as an appendix to the Tāṇḍya Brāhmaṇa – This treatise has 5 Adhyāyas or Chapters, and they essentially deal with five sacrifices (*Yāgas*) only – Four abhicāra yāgas (givers of अभिचारफल) – Syena-yāga (श्येन याग), Iṣu yāga (इषुयाग), Sandaṁśa-yāga (संदंश याग), and Vajra-yaga (वज्र याग). The fifth yāga is the Vaiśvadeva trayddeśa-rātra-Satra (वैश्वदेव त्रयोदशरात्र). Three Prapāthakas or sections are devoted to these five yāgas and the rest to Sandhyā – performance (सन्ध्यानुष्ठान); and Prāyaścitta or atonement (शान्तिप्रकरण, प्रायश्चित्त); the extra-ordinary (अद्भुत ब्राह्मण, or peace-invoking verses. At the very beginning it has given verses of invocation to Subrahmanya (सुब्रह्मण्य) one of the epithets of Indra.
3. *Sāma-vidhāna Brāhmaṇa*, सामविधान ब्राह्मण – This treatise consists of three Adhyāyas or Chapters. It prescribes Sāman recitations, Homa or the fire-rituals of offerings etc. for these persons who are not entitled to perform the Soma-yajñas described earlier in this chapter. This treatise is known the “Sāma-Vidhāna”, since it deals with fruits of actions, visible or invisible (दृष्ट and अदृष्ट).
4. *Ārṣeya Brāhmaṇa*, आर्षेय ब्राह्मण – This treatise has three chapters or adhyāyas, containing 28, 25 and 29 Khaṇḍas respectively. Before the recitation of the Sāmans, one should know what Ṛṣi (the mantra-draṣṭā, the expounder of the mystic meaning) and what the Chanda or metre is. Since one must invoke the name of the Ṛṣi (a historical person) – this Brāhmaṇa has been known as “the *Ārṣeya*”. The author of this Brāhmaṇa utilizes the verses of only the *Pūrvarcika*, i.e. the first Book of the Sāmaveda.
5. *Devatā-dhyāya-Brāhmaṇa*, देवता ध्याय ब्राह्मण – It specially invokes the *devatās* of the Sāmans, and hence its name: “*Devatādhyāya*”, and is a book of 4 Khaṇḍas. It refers to the ten devatās of the Sāman-Chants, and then further

introduces three specific devatās, and finally one devatā.

The book also gives the names of devatās, chandas, number of syllables or letters of the Sāma-Vidhānas and similar other details. The Brāhmana particularly invokes the devatās.

6. *Mantra Brāhmana*, मंत्र ब्राह्मण – This is also known as the Chāndogya Brāhmana or even the Chāndogya Upaniṣad. In its first two Prapāṭhakas, the verses pertaining to the mystic rituals (गुह्यकर्म) are given. The Upaniṣad occupies the rest 8 Adhyāyas (for details, see the *Chāndogya Upaniṣad*).
7. *Saṁhitopaniṣad Brāhmana*, संहितोपनिषद् ब्राह्मण – It has five Khaṇḍas, devoted to the Upanayana, or the sacred thread-ceremony and it expects, that throughout ones life, the Yajamāna would read and practice this upaniṣad. The Saṁhitā is two fold, one devoting to the Ṛk and the Sāman. It incorporates Deva, Asura and Ārṣa of the ārcika and Gāna Saṁhitā. The book ends with the Guru-Dakṣiṇā ritual (offerings and presents to the preceptor).
8. *Vaṁśa Brāhmana*, वंश ब्राह्मण – It is a book of 3 Khaṇḍas, in which is outlined the ancestry of the preceptors.

It would be interesting to note that the text refers to two types of births. (i) from parents (ii) from the Gāyatrī the mother (गायत्री माता), and preceptor or Ācāryas the father.

Brāhmanas of the Jaimini School

1. *Jaiminiya Brahmana*,

The book is in three parts:

Part I – 360 Khaṇḍas

Part II – 437 "

Part III – 385 " ; Total 1182 Khaṇḍas.

Another account is as follows (Baroda Gaekwad Institute Library).

Maha-	360 Khaṇḍas	Ahina	Khaṇḍas 99
Brāhmana		Brāhmana	
Dvādaśāha	388	Satra	37
Mahāvratā	151	Ārṣeya	84

Ekāha	151	Upaniṣad	154
Total No. of Khaṇḍas			1424

This Jaiminiya Brāhmaṇa is supposed to have been edited by Maharsi Jaimini, an expounder of the Sāman School and his pupil Talavakāra (तलवकार*).

2. *Jaiminiya Ārṣeya Brāhmaṇa*, जैमिनीय आर्षेय ब्राह्मण – The treatise has 84 Khaṇḍas – This may be regarded as R̥ṣi – Index of the Talavakāra school. It gives the list of the names of R̥ṣis (seers) of Āgneya – Sāmaparva, etc. of grāmegeya (ग्रामेगेय) and the Āranya - chants (आरण्यगान). Each verse has only one R̥ṣi in this respect, this Ārṣeya Brāhmaṇa of the School of Jaiminī differs from the Ārṣeya Brāhmaṇa of the Kauthuma school in which a verse is devoted to more than one R̥ṣi.
3. *Jaimini Upaniṣad Brāhmaṇa and Talavakāra Āraṇyaka* – This treatise has four Adhyāyas, with a number of Anuvākas and Khaṇḍas:

Adhyaya –	No. of Anuvākas	No. of Khaṇḍas.
I	18	60
II	5	15
III	7	42
IV	12	28
Total	42	145

The well-known *Kena-Upaniṣad* is a fragment of this Brāhmaṇa which constitutes the tenth anuvāka of the Adhyāya IV, and which has four Khaṇḍas in all. (Kenopaniṣad ends in four Khaṇḍas).

*See the Colophony.

उज्जहारा गमाभोधेर्यो धर्मात्मतमज्जसा ।
 न्यायै निर्मथ्य भगवान् स प्रसीदतु त्रैमिनिः ।
 सामाखिलं सकल वेदगुरोर्मुनीन्द्राद्
 व्यासादवाप्य भुवि येन सहस्रशास्त्रम् ।
 व्यक्तं समस्तमपि सुन्दरगीत रागं
 तं जैमिनि तलवकारगुरुं नमामि ॥

Śrauta-Sūtra of Lātyāyana – Just as we have the Baudhāyana Śrauta Sūtra, belonging to the Kṛṣṇa Yajurveda, the Mānava Śrauta Sūtra, the Āpastamba Śrauta Sūtra, and the Kātyāyana Śrauta Sūtra belonging to the Yajurveda schools, similarly we have the Lātyāyana Śrauta-Sūtra (लाट्यायन श्रौतसूत्र), belonging to the Sāmaveda school. It lays down the duties of the Udgātr̥s, the Sāmavedic priests, in various, Soma sacrifices. It was first published by the Asiatic Society of Bengal in 1972 and has a commentary by Agnisvāmī. It has been edited by Ānanda Chandra Vedavāgisa. It has been recently published by Munshi Ram Manohar Lal Publishers Pvt. Ltd., New Delhi-55, (1982), with a new Appendix by C.G. Kashikar with corrections and emendations to the Sūtra-text. These corrections were exhaustively suggested by W. Caland (ZDMG, L, II p. 427, Leipzig, 1898) and also by Parpola (The Śrauta Sūtras of Lātīyayana and Drāhyayāna and their Commentaries Vol. I. I. General, Introduction pp. 20-21, Helsinki, 1968).

The book ends in ten prapāṭhakas, each having several Khaṇḍikas as outlined below:

Prapāṭhaka	No. of Khaṇḍikas	No. of Sūtras in the Prapāṭhakas
I	12	313
II	12	263
III	12	246
IV	12	249
V	12	202
VI	12	251
VII	13	255
VIII	12	274
IX	12	263
X	20	307
Total	129	2623

The high lights of this Śrauta Sūtra are: Songs prior to the attrition of fire, during the attrition, during smoke, and while

in flames; agniṣtoma, agnihotra, atirātra, adhvaryu, abhiplava, abhistobha, avabhṛtha, aśvamedha, udgāṭṛ, udgītha, upasthāna, upasada, audumbari, gavāmayana, gana of varieties, catuṣtoma, camasa, carma, japa, dāna, dīkṣa, dhyāna, nārāsaṁsa, nidhāna, patnīśātā, paryāya, puroḍāśa, pratihāra, pratihartta, prastāva, prastotā, Brāhmaṇa, bhakṣaṇa-bhojana, mantra, mahāvīra, yajana, Yajamāna, yajña, yāga, yūpa, ratha, rathantara, rājā, vahiṣpavamāna, vāk, vājapeya, grāva, viśvajita, viṣṭuti, vrātya, sañjña, satra, savana, stotra, stobha, stoma, havih, hiṅkāra, hotṛ, and homa.

VI

SĀMA TRADITIONS AND THE ENGLISH TRANSLATORS

Ralph T.H. Griffith prefaced his translation of the Sāmaveda into English on May 25, 1893 at Kotagiri, Nilgiri. "The Sāmaveda or the Veda of Holy Songs", as Griffith says, "third in the usual order of enumeration of the three Vedas, ranks next in sanctity and liturgical importance to the Ṛgveda or a Veda of the Recited Praise. Its Saṁhitā, or metrical portion consists chiefly of hymns to be chanted by the Udgātr priests at the performance of those important sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients, was offered in libation to various deities. The collection is made up of hymns, portions of hymns, and detached verses, taken mainly from the Ṛgveda, transposed and rearranged, without reference to their original order, to suit the religious ceremonies, in which they were to be employed. In these compiled hymns, there are frequent variations of more or less importance, from the text of the Ṛgveda, as we now possess it, which variations, although in some cases they are apparently explanatory, seem in others to be older and more original than the readings of the Ṛgveda.

"In singing, the verses are still further altered by prolongation, repetition and insertion of syllables and various modulations, rests and other modifications prescribed, for the guidance of the officiating priests, in the Gānas or Song-books. Two of these manuals, the *Grāmegeya-gāna* or congregational and the *Āraṇyagāna* of Forest Song-book, follows the order of the verses of part I, of the Saṁhitā, and two others, the *Ūhagāna*, and the *Ūhyagāna*, of part II. This part is less disjointed than part I, and is generally arranged in triplets where first verse is often the repetition of a verse that has incurred in Part I."

Griffith further says, "There is no clue to the date of compilation of the Sāmaveda hymns, nor has the compiler's name been handed down to us. Such a manual was unnecessary in the early times when the Aryans first came into

India, but was required for guidance and use in the complicated rituals elaborated by the invaders after their expansion and settlements in their new houses." Of course, we refrain from making any comment on such conjectures of controversial nature.

Griffith then proceeds as follows:

"There are three recensions of the text of the *Sāmaveda* *Saṁhitā*, the *Kauthuma Śakha* or a recension as current in Gujerat, the *Jaiminiya* in the Carnatic, and the *Rāṇa-*, *Yaniya* in the Mahratta country (Mahārāshtra).

„A translation, by Dr. Stevenson (the Rev. J.) of the *Rānāyaniya* recension or, rather a free version of *Sāyana*'s paraphrase was edited by Prof. Wilson in 1842; in 1848, Prof. Benfey of Göttingen, brought out an excellent edition of the same text with a metrical translation, a complete glossary, and explanatory notes; and in 1874-1878, Pandit Satyavrata Sāmaśrami of Calcutta published in *Bibliotheca Indica*, a most meritorious edition of the *Saṁhitā* according to the same recension, with *Sāyana*'s commentary, portions of the Song books and the other illustrative matter.

Griffith followed Benfey's text, and made much use of his glossary and notes. (This edition of the *Sāmaveda* *Saṁhitā*, with *Sāyana*'s commentary and other details by Satyavrata Sāmaśrami Bhattacharya has recently been re-printed by Messrs. Munshi Ram Manohar Lal Publishers Pvt. Ltd., New Delhi in five volumes. (1983).

An edition of the Rev. J. Stevenson's translation of the *Sāmaveda* of 1961 Indological Book House D 38/26 Hauz Katra, Varanasi is also available. An edition was also published seventy years ago or so from Calcutta. Stevenson, in his preface, writes about the *Soma-yāga*, at which the *Sāmaveda* verses were recited as follows: "When any one has determined to perform the moon-plant sacrifice, he invites Brahmins of the three principal classes - *R̥gvedī*, *Sāmavedī*, and *Yajurvedī* *Brahmaṇas*. The *Atharvavedī*'s are not admissible, because it is said, their profession being to destroy enemies, their presence would be inauspicious.

"The first thing to be done is to collect the moon-plant (*Soma* creeper) - *Sarcostema Viminalis*, and the arani-wood

for kindling the sacred fire (*Bremna Spinosa*), and this must be done in a moonlight night, and from the tableland on the top of a mountain. The moon-plants must be plucked up from the roots, not cut down, and after being stripped of their leaves, the bare stems are to be laid on a cart drawn by two rams or the goats and by them to be brought to the house of the Yajamāna, the institutor of the sacrifice, for whose special benefit and at whose expense all the ceremonies are performed. The stems of the plants are now deposited in the hall of oblation. Although the caul of the ram must form the part of oblation, *I find nothing in the Veda about killing of the animal*, but I am told it is the practice to kill both of the rams." There is a *abhanga* of Tukaram where he refers to the muzzling of the ram, and the beating of it to death by the fists of the Brāhmaṇas. Stephenson gives the translation of these Marathi lines:

"Beat to death the ram you've muzzled,
And offer the Soma with Sacred song,"
So they say, but yet I'm puzzled
And half-suspect such worship;
For rites like these are at best but scurvy
That turn religion topsy-turvy.

Of course, the Vedic texts do not sanction such horrible oppressions.

Stevenson further writes:

"Should the animal during the above-mentioned operation utter the least sound, the omen is most inauspicious. I am told that after flaying the ram, and separating the caul, the flesh is cut into small pieces and cooked, being made into meat-balls with flour. One Brāhmaṇa informant told me that they swallow these balls whole; another that they simply apply them to the tip of their tongue." Of course, Svami Dayānanda stood alone in opposing such oppressive heinous practices in the name of religion.

Stephenson further describes the Soma-sacrifice: "The moon-plant stalks when brought into the hall of oblation, are bruised by the Brāhmaṇas with stones, and then put between two planks of wood, that they may be thoroughly squeezed and the juice expressed. The stalks, with their expressed juice,

are then placed over a strainer made of goat's hair, sprinkled with water, and squeezed by the fingers of officiating Brāhmaṇas, one or two of which must be adorned with flat gold rings. The juice mixed with water, now makes its way through the strainer, and drops into the *Droṇa-kalaśa*, the receiving vessel placed below, and situated at that part of the Yajurvedi, called the *Yoni* or womb - a name I conjecture, given sometimes to the vessel itself. Though properly belonging to the place where it rests. The juice, already diluted with water, is in the *Droṇa Kalaśa*, further mixed with barley, clarified butter and the flour of a grain called by the Marathas *wari*, the Sanskrit names of which are *nivāra* and *ṛṇa-dhānya*. It is now allowed to ferment till a spirit is formed, after which it is drawn off for oblations to the gods in a scoop called *Sruc* (सृच्), and in the laddle called *Camasa* (चमस) for consumption by the officiating Brāhmaṇas. The vessel, the scoop and ladle are all made of the wood of Catechu-tree (*Mimosa Catechu*). Nine days are mentioned in the *Bhāṣya* as required for the purificatory rites; but how many precede, and how many follow, I do not know. There are three oblations offered daily; one early in the morning (प्रातःसवन), one at noon (माध्यन्दिन सवन) and one at night or in the evening (तृतीय सवन)¹. The Soma when properly prepared, is a powerful spirit, it is said in this Veda to have intoxicated "Śukra, the Guru (preceptor) of the Daityas - to have made even Indra's face turn all awry while he was drinking it, and by its exhilarating principle, to have furnished him with that might, without which he could not have subdued the enemies of the gods."

Seven classes of Priests at the Soma Yāga - Six priests and seventh the Yajamana, constitute the participants in the Soma sacrifice: *Hotā*, who chants the hymns of the Ṛk; *Udgātā*, who sings the verses of the Sāma; *Potā*, who prepared the materials for oblations; *Neṣṭa* or *Kartā*, who pours the Soma, clarified butters, etc. into the sacred fire; the

1. प्रातः सावे घिया वसो (Rv. I.28.1), माध्यन्दिने सवने जातवेदः (I.28.5.); also प्रातः सावे, माध्यन्दिनस्य सवनस्य तृतीयेधानाः सवने (I.52.4;5).

Brahmā or *Upadṛṣṭā*, who superintends, and directs all the ceremonies; the *Rakṣa*, who with a *vajra* or club of *palāśa* wood, whose head is studded with spikes, stands at the door to ward off improper visitants. These with the *Yajamāna*, or institutor of the sacrifice, form the seven classes of priests at *Somayāga*.²

Sacred Fire

Stevenson further writes about the sacred fire as follows:

"The sacred fire ought always to be kept burning in a *Brāhmaṇa*'s house. The stricter sort accordingly always keep one fire burning, and some who are rich maintain three. The fire kept alive by all rigid *Brāhmaṇas* is called the *Garhapati* (गर्हपति) or household guardian. It is fed with *palāśa* wood (*Butea frondosa*), and no other should be used. Twenty-one pieces, each a cubit long are directed to be got ready against a sacrifice. At the commencement of the *Soma-yāga*, fire is transferred from the *Gārhapati* (rather *Gārhapatya*, गर्हपत्य) to the *Dakṣiṇa Agni* (दक्षिणाग्नि) or the "Southern fire", and to the *Āhavanīya* (आहवनीय) or "oblation receiving fire", which is the most easterly of the three. Fire from heaven, obtained either from the lightning or from the Sun, though by what process is not said, should also be added; and fire procured from the *araṇi-wood* is to be joined to the other two; so that there are three different kinds of fire in each *Kuṇḍa* or the fire-place. The process by which fire is obtained from wood is called *churning* (*agni-manthana*, अग्निमन्थन), as it resembles that by which butter in India is separated from milk. The New Hollanders obtain fire from wood by a similar process. It consists in drilling one place of *araṇi-wood* into another by putting a string tied to it with a jerk with the one hand, while the other is slackened and so on alternately till the wood takes

2. There are four priests: the *adhvaryau*, the *hotṛ*, the *brāhmaṇ* and *agnīdhra*, besides the sacrificer (*yajamāna*); the *yajamāna* brings the fire from the *garhapatya* to the *ahavanīya*, the *adhvaryu* murmurs the verse (*Mānava Śr. Sū* 1.1.1.9-12).

fire. The fire is received on cotton or flax held in the hand of an assistant Brāhmaṇa".

Stevenson gives a first hand account of what he saw in the Soma-yāga in our Mahārāṣṭra State one hundred years back. What he saw, was not traditionally authoritative. Only a few remnants are left of what was practised over one thousand years back; even that tradition was a modulated polluted form of the Vedic Age. The Soma-yāgas were rare in our Nineteenth Century, for, Stevenson writes, "Since the English occupation of the Maratha country, the Soma-yāga has been three times performed within its boundaries; once at Nasik, once at Pune, and once at Sattara."

The Vedic Gods

Stevenson speaks of the Vedic gods. Indra occupies the highest position; Viṣṇu, the younger brother of Indra, an inferior one; Agni, the god of fire; Indra, again the personified firmament; Mitra the Sun; Vāyu the Wind; the Sun has several names: Viṣṇu, Varuṇa, Pūṣan; Āditya etc; Vāruṇa, god of oceans, Yama, the god of infernal regions; the Aśvinau (the twins), the Beta and Gamma Arietis (the twin constellations); Aditi, Sarasvatī and Anumatī or Yamuna. (Idā, Bhārati, and Sarasvatī also.), the female divinities (perhaps Yamuna – Amśumatī); the Āpaḥ or waters (feminine used in plural); the wife and sisters of Agni; the Ṛbhu or defied Brāhmaṇas; Garuḍa (or Suparṇa-Garutmān) or the deified eagle; and others.

The Style of the Sāmaveda

Stevenson in his Preface has made a few significant remarks: "The style of the Veda is very antiquated, compared with that of the Purāṇas and Śāstras, and even the Upaniṣads, though these last are called a part of the Vedas. The style of the Chāndogya Upaniṣad, though that work be said to belong to the Sāmaveda, is as different from that of the Saṁhitā, as the style of Chaucer is from that of Pope. In a word, a very slight inspection shows the two treatises to belong to quite different eras of the

language. I have, while making the translation, collected above two thousand words, many of them of frequent occurrence, which are quite distinguished by their uncommon inflexions, or not to be found even in Wilson's Second edition of his *Sanskrit Dictionary* – a very comprehensive digest, it will be admitted, of words current in the usual dialect of the language."

The Use of the Ṛk in the Sāmaveda

For the Western World, it appears that Stevenson is the first person who found that most of the verses of the Sāmaveda occur in the Ṛgveda. The names of the Ṛṣis are also common. Of course, Stevenson is wrong when he regards these Ṛṣis (whose names are associated, with the mantras) as the authors of the verses. "The commentator (Sāyaṇa) for about two-thirds of the First Part (the *Purvārcika*) mentions the author (the Ṛṣi). I have searched in the Ṛks for all the verses ascribed to Madhuchandas, getā, and Śunaḥśepa, and found the whole...."

CONCORDANCE OF Ṛk AND SĀMA

Of course, Griffith's translation (1963 print). The Chowkhambā Sanskrit Series, Varanasi, gives a complete list of the concordance of the Ṛk and the Sāma verses, and the following 78 verses not found in the Ṛgveda:

Serial No		Pūrvāreika		Serial No
		Serial No.		
10	1.1.1.10	231	3.1.4.9	435 5.1.5.9
63	1.2.2.1	288	3.2.5.6	437 5.2.1.1
82	1.2.4.2	294	4.1.1.2	438 5.2.1.2
90	1.2.4.10	298	4.1.1.6	441 5.2.1.5
92	1.2.5.2	299	4.1.1.7	442 5.2.1.6
93	1.2.5.3	305	4.1.2.3	444 5.2.1.8
154	2.2.1.10	321	4.1.3.9	445 5.2.1.9
172	2.2.3.8	327	4.1.4.5	446 5.2.1.10
177	2.2.4.3	336	4.1.5.5	449 5.2.2.3
190	2.2.5.6	337	4.1.5.6	450 5.2.2.4
196	3.1.1.3	353	4.2.2.2	453 5.2.2.7

209	3.1.2.6	356	4.2.2.5	456	5.2.2.10
212	3.1.2.9	361	4.2.3.2	458	5.2.3.2
224	3.1.4.2	369	4.2.3.10	464	5.2.3.8
226	3.2.4.4	372	4.2.4.3		

Uttarācika

952	3.1.22.1	1769	9.1.2.2
953	3.1.22.2	1770	9.1.2.3
954	3.1.22.3	1825	9.2.4.1
1300	5.2.8.3	1828	9.2.7.1
1301	5.2.8.4	1829	9.2.7.2
1302	5.2.8.5	1830	9.2.7.3
1303	5.2.8.6	1831	9.2.8.1
1503	7.1.6.1	1832	9.2.8.2
1504	7.1.6.2	1833	9.2.8.3
1654	8.1.14.1	1843	9.2.12.1
1655	8.1.14.2	1844	9.2.12.2
1656	8.1.14.3	1845	9.2.12.3
1708	8.2.19.1	1860	9.3.4.3
1709	8.2.19.2	1864	9.3.6.1
1710	8.2.19.3	1865	9.3.6.2
1768	9.1.2.1	1869	9.3.7.3
		1871	9.3.8.2

VII METRES AND PRAGATHA Metres of the Sāmaveda Verses

We have given a detailed account of the Vedic Prosody in our introductions to the English Translation of the *R̥gveda* and the *Yajurveda* on the basis of the *Chanda*, the *Vedāṅga* of *Mahar̥ṣi piṅgala*.

In the *Sāmaveda*, the metres used are: (Of course, their sub-classifications also):

First Saptaka

Gāyatrī	—	Syllables 24
Uṣṇika	—	28
Anuṣṭup	—	32
Bṛhati	—	36
Pañkti	—	40
Triṣṭup	—	44
Jagatī	—	48

1. *Gāyatrī* – It is usually of three pādas, in which syllables are divided as $8 + 8 + 8 = 24$

In special cases the *gāyatrī* may be of one pāda, or two pādas, or of three pādas or of four or five even and then it is known as *eka-padā*, *dvi-padā*, *tripadā*, *catuṣpadā* or *pañcapadā*.

Nicṛd gāyatrī : If one syllable less, $24 - 1 = 23$
Bhūrik gāyatrī : If one syllable excess, $24 + 1 = 25$
Virāṭ gāyatrī : If two syllables less, $24 - 2 = 22$
Svarāt-gāyatrī : If two syllables excess, $24 + 2 = 26$
 (This nomenclature is applicable to other metres also).

± 1 *Bhūrik*, *nicṛd*

± 2 *Svarād*, *virād*.

1. Pāda-nicṛt *gāyatrī* – Syllables $7 + 7 + 7 = 21$
2. Atipāda-nicṛd – Syllables $6 + 8 + 7 = 21$
3. Ati-nicṛt – Syllables $7 + 6 + 7 = 20$
4. *Hrasīyeṣī* – Syllables $6 + 6 + 7 = 20$
5. *Vardhamāna* – (a) Syllables $6 + 7 + 8 = 21$
 – (b) Syllables $8 + 6 + 8 = 22$
6. *Pratiṣṭha* – Syllables $8 + 7 + 6 = 21$

7. Vārāhī – Syllables $6 + 9 + 9 = 24$
 8. Nāgī – Syllables $9 + 9 + 6 = 24$ (reverse of vārāhī)
 9. Yava-madhyā – Syllables $7 + 10 + 7 = 24$
 10. Pipilikā-madhyā – Syllables $9 + 6 + 9 = 24$
 11. Uṣṇig-garbhā – Syllables $6 + 7 + 11 = 24$
 12. Bhūrig-gāyatrī – Syllables $8 + 10 + 7 = 25$
 13. Dvipād-virāt – Syllables $11 + 11 + 11 = 33$
 14. Catuṣ-pāda – Syllables $6 + 6 + 6 + 6 = 24$
 15. Pada-paṅkti – Syllables (i)
 $5 + 5 + 5 + 5 + 5 = 25$
 Syllables (ii)
 $5 + 5 + 5 + 4 + 6 = 25$
 Syllables (iii)
 $5 + 5 + 5 + 5 + 6 = 26$
 16. Dvipadā virāt (i) Syllables $12 + 12 = 24$
 (ii) Syllables $8 + 8 = 16$
 17. Dvipadā virāt – Syllables $9 + 9 = 18$
 18. Ekapadā virāt – Syllables 10 (यद् नो अपि वातय मनः
 Rv. X. 20.1)

2. *Uṣṇik* – It is a metre of 28 syllables, and follows Gāyatrī in the series of metres ($24 + 4 = 28$). A most popular variety of this uṣṇik is *Kakup* (क्कुप) with syllables $8 + 12 + 8 = 28$.

युष्माकं एमा रथो अनु मुदे दधे मरुतो नीरदानवः ।

वृष्टी द्यावो यतीरिव ॥ (Rv. V. 53.5)

($8 + 12 + 8$)

सुदेवः समहासति सुवीरो नरोमरुतः स मर्त्यः ।

मं त्रायध्वे स्याम ते ॥ Rv. 5.53.15

The syllables are $8 + 11 + 7 = 26$, and hence it is virāt-kakup.

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि ।

युधेदपित्वमिच्छुस ॥ (Sāma, 1389)

($7 + 12 + 8 = 27$, hence nicrd-kakup).

In one of the pragāthas (1389-1390), in the Sāmaveda, it is paired with a bhūrik-br̥hatī ($36 + 1 = 37$) syllables.

न को रेवन्तं सखाय बिन्दसे पीर्यन्ति ते सुणरवः ।

यदा कृणोषि तदनु समूहस्यादि त्पितेव ह्यसे ॥

($18 + 19 = 37$ syllables; bhūrik-br̥hatī).

Other varieties of *uṣṇik*

1. *Purā-uṣṇik*, पुर-उष्णिक् $12 + 8 + 8 = 28$
2. *Paro-uṣṇik*, पुरो,उष्णिक् $8 + 8 + 12 = 28$
3. *Kakum-nyahkaśirā*, ककुम्भ्यडकु शिरा, $11 + 12 + 4 = 27$ syllables.
4. *Tanuśira*, तनुशिरा, $11 + 11 + 6 = 28$
5. *Pipīlikā-madhyā*, पिपीलिका-मध्या, $11 + 6 + 11 = 28$ syllables.
6. *Catuṣpadā uṣṇik*, चतुष्पादः उष्णिक्, $7 + 7 + 7 + 7 = 28$ syllables.
7. *Anuṣṭub-garbhā*, अनुष्टुब्-गर्भा, $5 + 8 + 8 + 8 = 29$ syllables.
3. *Anuṣṭup* is a metre of 28 syllables very much popular in later Sanskrit verses: $8 + 8 + 8 + 8$ (the epic metre of *Vālmīki*). We give below in short the classification of the Vedic *anuṣṭups*.
 - (i) *Purastāj-jyotiḥ* (a) of *tripādas*:
Syllables $8 + 12 + 12 = 32$
 - (ii) *Madhye-jyotiḥ* (*pipīlikā-madhyā*):
Syllables $12 + 8 + 12 = 32$
 - (iii) *Upariṣṭāj-jyotiḥ* (*Kṛti*): Syllables $12 + 12 + 8 = 32$
 - (iv) *Kāvirat*: Syllables $9 + 12 + 9 = 30$
 - (v) *Naṣṭa-rūpa*: Syllables $9 + 10 + 13 = 32$
 - (vi) *Virāṭ* – (a) Syllables $10 + 10 + 10 = 30$
(b) Syllables $11 + 11 + 11 = 33$
 - (vii) *Catuṣpāda anuṣṭup*: Syllables $8 + 8 + 8 + 8 = 32$
 - (viii) *Pādairanuṣṭup*: Syllables $7 + 7 + 7 + 7 = 28$
 - (ix) *Mahāpāda pankti*: Syll. $5 + 5 + 5 + 5 + 5 + 6 = 31$

We shall again give a special note on the *Virāṭ* metres in the *Sāmaveda* just as the *Kakup* is a very special class of *uṣṇik*, *Virāṭ* has its own importance among *anuṣṭups*.

4. *Bṛhatī*

The *Bṛhatī* metre itself has a large number of variations, and hence named differently. The *Anuṣṭup* metre is of 32 syllables, and in series, it is followed by *Bṛhatī* of $32 + 4 = 36$ syllables – this when distributed in quarters means $9 + 9 + 9 + 9$ syllables.

Sometimes, another *bṛhatī* is equally popular with syllables $10 + 10 + 8 + 8 = 36$. We shall give a few more prominent *bṛhatīs*.

1. *Purastād-br̥hatī*: $12 + 8 + 8 + 8 = 36$
2. *Urobr̥hatī*. the same as *skandhogrīvī* or *nyahkusārini*:
 $8 + 12 + 8 + 8 = 36$
3. *Pathyā, siddhā (skandhogrīvī)*: $8 + 8 + 12 + 8$ (reverse of *urobr̥hatī*).
4. *Upariṣṭād br̥hatī* : $8 + 8 + 8 + 12 = 36$
5. *Vistāra br̥hatī*: $8 + 10 + 10 + 8 = 36$
6. *Viṣamapadā br̥hatī* : $9 + 8 + 11 + 8 = 36$
7. *Maha-br̥hatī, satobhr̥hatī or tripadā br̥hatī* : $12 + 12 + 12 = 36$

5. *Paṅkti* – The *paṅkti* metre follows the *br̥hatī*, and has normally $36 + 4 = 40$ syllables. Usually it is of *four* *pādas* (the word *paṅkti* means a grouping of five). We have the following varieties of the *paṅkti* metre:

- (i) *Sataḥ-paṅkti* – Syllables $12 + 8 + 12 + 8 = 40$. In literature we find its peculiar names –
Sataḥ-paṅktī: *pisū, unīsū, jasū,*
Br̥hatī-paṅktī: *ṛkpra. ṛkṣa, vemācha*
Siddha-paṅkti or Vistāra-paṅktī: *unisū.*
Siddha-vistāra-paṅktī: *nisū.*
- (ii) *Āstāra-paṅkti* – syllables $8 + 8 + 12 + 12 = 40$
- (iii) *Prastāra-paṅkti* – Syllables $12 + 12 + 8 + 8 = 40$
- (iv) *Sanstāra-paṅkti* – Syllables $12 + 8 + 8 + 12 = 40$
- (v) *Vistāra-paṅkti* – Syllables $8 + 12 + 12 + 8 = 40$
- (vi) *Ārṣi-paṅkti* – Syllables $12 + 12 + 10 + 10 = 44$
- (vii) *Virāt-paṅkti* – (a) Syllables $10 + 10 + 10 + 10 = 40$
(b) Syllables $10 + 10 + 10 = 30$
- (viii) *Pathyā-paṅkti* – Syllables $8 + 8 + 8 + 8 + 8 = 40$
- (ix) *Pāda-paṅkti* – Syllables $5 + 5 + 5 + 5 + 5 = 40$
- (x) *Akṣara-paṅkti* – Syllables $5 + 5 + 5 + 5 = 20$
- (xi) *Jagatī-paṅkti* – Syllables $8 + 8 + 8 + 8 + 8 + 8 = 48$

6. *Triṣṭup* – It follows the *paṅkti* metre and has normally 44 syllables ($11 + 11 + 11 + 11$) in four *pādas*. We have several classes of *triṣṭups*, as given below:

- (i) *Jagatī-triṣṭup*: Syllables $12 + 12 + 11 + 11 = 46$
or $11 + 11 + 12 + 12 = 46$
- (ii) *Abhisāriṇī* – Syllables $10 + 10 + 12 + 12 = 44$

- (iii) Virāṭ-sthāna – Syllables (a) $9 + 9 + 10 + 11 = 39$
 (b) $10 + 10 + 9 + 11 = 40$
 (c) $9 + 10 + 11 + 11 = 41$
- (iv) Virād-rūpa – Syllables $11 + 11 + 11 + 8 = 41$
- (v) Purastāj-jyotiḥ (I) – Syllables $8 + 12 + 12 + 12 = 44$
- (vi) Madhya-jyotiḥ (I) – Syllables (a) $12 + 8 + 12 + 12 = 44$
 (b) $12 + 12 + 8 + 12 = 44$
- (vii) Upariṣṭāj-jyotiḥ (I) – Syllables $12 + 12 + 12 + 8 = 44$
- (viii) Purastāj-jyotiḥ – Syllables $8 + 11 + 11 + 11 = 41$
- (ix) Madhya-jyotiḥ (II) – Syllables (a) $11 + 8 + 11 + 11 = 41$
 (b) $11 + 11 + 8 + 11 = 41$
- (x) Upariṣṭāj-jyotiḥ (II) – Syllables $11 + 11 + 11 + 8 = 41$
- (xi) Purastāj-jyotiḥ (II) – Syllables $11 + 8 + 8 + 8 + 8 = 43$
- (xii) Madhya-jyotiḥ (III) – Syllables $8 + 8 + 11 + 8 + 8 = 43$
- (xiii) Upariṣṭāj-jyotiḥ (III) – Syllables $8 + 8 + 8 + 8 + 11 = 43$
- (xiv) Maha-bṛhatī or pañca-padā tristup –
 $12 + 8 + 8 + 8 + 8 = 44$
- (xv) Yava-madhyā tristup – Syllables $8 + 8 + 12 + 8 + 8 = 44$
- (xvi) Panktyuttarā (virāṭ-pūrva) – Syllables $10 + 10 + 8 + 8 + 8 = 44$
- (xvii) Dvipadā-tristup – Syllables $11 + 11 = 22$

7. *Jagatī* – This metre of 48 verses follows the tristup metre. It is the last metre of the First Saptaka. Normal Jagatī has 48 syllables arranged in four pādas : $12 + 12 + 12 + 12$. The other classes of the Jagatī have been given below:

- (i) Upajagatī – Syllables $12 + 12 + 11 + 11 = 46$
- (ii) Purastāj-jyotiḥ (I) – Syllables $8 + 12 + 12 + 12 = 44$
- (iii) Madhya-jyotiḥ (I) – Syllables (a) $12 + 8 + 12 + 12 = 44$
 (b) $12 + 12 + 8 + 12 = 44$
- (iv) Upariṣṭāj-jyotiḥ (I) – Syllables $12 + 12 + 12 + 8 = 44$
- (v) Mahā-Saṭo-bṛhatī (pañca-padā jagatī) –
 Syllables $8 + 8 + 8 + 12 + 12 = 48$
- (3 pādas of 8, 3 or 12 syllables arranged in any order).
- (vi) Purastāj-jyotiḥ (II) – Syllables $12 + 8 + 8 + 8 + 8 = 44$
- (vii) Madhya-jyotiḥ (II) – Syllables $8 + 8 + 12 + 8 + 8 = 44$
- (viii) Upariṣṭāj-jyotiḥ (II) – Syllables $8 + 8 + 8 + 8 + 12 = 44$
- (ix) Satpadā-mahā-paṅkti –
 Syllables $8 + 8 + 8 + 8 + 8 + 8 = 48$

- (x) Mahā-pankti (II) – Syllables $8 + 8 + 7 + 6 + 10 + 9 = 48$
 (xi) Vistāra-pankti (pravraddha-padā) –
 Syllables $6 + 6 + 6 + 6 + 6 + 6 + 6 + 6 = 48$
 (xii) Dvipadā jagatī – Syllables $12 + 12 = 24$

In the Purvāreika, the metres are not used in any regular order. For example, Gāyatrī metre verses are followed, say in the Adhyaya V, by Triṣṭubh metre verses, and the Uṣṇik - Kakup metre ($8 + 12 + 8$) comes in the end.

In the *Uttarārcika*, in the Prātaḥ Savana verses, Gāyatrī, Bṛhatī and Triṣṭubh metres have been used.

In the Ārbhave Pavamāna Stotra, Anuṣṭup and Jagatī metres have been used. (Ārbhava = pertaining to Ṛbhus).

In the Uktha Stotra, Uṣṇik metre has been used.

VIRĀṬ METRE IN SĀMAVEDA

It must be remembered that *Kakup* is special type of *Uṣṇik* metre, with 28 syllables arranged in three padās or caraṇas as $8 + 12 + 8$.

Virāṭa is also a particular metre, as if with an independent status with 30 syllables arranged in three *caraṇas* (feet or pāda) of 10 syllables each. It belongs to the class of *anuṣṭup* ($28 + 2$) i.e. *virāḍ-anuṣṭup*.

The word *virāṭ* is confusing. It is used in three connotations:

- (i) a metre in which 30 syllables are arranged as $10 + 10 + 10$ in three pādas.
- (ii) also the metre which has the distribution as $11 + 11 + 11$ in three pādas.
- (iii) also any metre in which we have two syllables less than the prescribed one. Thus *virāṭ* – gāyatrī with $24 - 2$ syllables, *virāṭ* pankti with $40 - 2$ syllables.

We give a few typical *virāṭ* metres ($10 + 10 + 10$) below:

- | | |
|---------------------------------|------------|
| (i) पिबा सोममिन्द्र मदन्तु त्वा | (10) |
| यं ते सुषाव हर्यश्वाद्रिः | (9) |
| सोतुर्बहिर्ध्याँ सुयतो नार्वा ॥ | (10) (927) |
| (ii) यस्ते मदो युज्यश्चारुस्ति | (10) |
| येन वृजाणि हर्यश्च हंसि | (10) |
| सत्वामिन्द्र प्रभूवसो ममन्तु ॥ | (11) (928) |

- (iii) प्रवो महे महेवृधे भरध्वं (11)
 प्रचेतसे प्र सुमति कृणुध्वम् । (11)
 विशः पूर्वोः प्रचर चर्षणिप्राः । (11) (1793)

(Virāṭ of the second type : 11 + 11 + 11)

For other illustrations see Sāma 1794, 1795, 1798, 1799, 1800. In the Pūrvārcika, we have the tripāda virāṭ, 328 (11 + 11 + 11); 398 (10 + 9 + 10).

Fragments or Short verses in the Sāmaveda

762. उपो षु जातमपुत्रम् (cf. 487 and 1335)
 763. उपास्यै गायता नः (cf. 651)
 773. पवते हव्यतो हरिः (cf. 576)
 774. प्रसुन्वाना यान्धसः (cf. 553, 1386)
 1004. यदुदीरत आजयः (cf. 414)
 1005. स्वादीरित्या विधूतः (cf. 400) (cf. 400)
 1113-1114-1115 प्रवोचेपि

(According to Sāyana, this constitutes only one rcā – it occurs in a hymn of one verse).

According to other authorities, it represents the fragments of three verses:

- (i) प्र वः – from 446, प्रवइन्द्राय ।
 (ii) अर्च – from 445, अर्चन्त्यर्कम् ।
 (iii) उप – from 444, उपप्रक्षे ।
 1237. अपघ्नन्पवसे मृधः (cf. 492)
 1238. अभी नो वाजसातमम् (cf. 549)
 1315. परि स्वानश्चक्षसे देवमादनः क्रतुरिन्दुर्विचक्षणः,
 (द्विपदा विरट् – 10 + 10); for अक्षर पंक्ति – see a trica
 1332-1333-1334 (10, 10, or 11 + 8).
 1366. अनुहिल्वासुतं सोम मदामसि (cf. 432)
 1367. परिप्रघन्व (cf. 427)
 1368. एवामृताय महे क्षयाय स शुक्रो अर्ष दिव्या पीयूषः (cf. Rv. IX.109.3)
 1369. इन्द्रस्ते सोम सुतस्य देयात्कल्वे दक्षाय विश्वे च देवा (cf. Rv. IX.109.2)
 (1368, 1369 – द्विपदा विरट्)
 1463. सोमनां स्वरणम् (cf. 139)
 1464. अग्र आयुं विपवसे (cf. 627, 1518)
 1465. ता नः शक्तं पार्थिवस्य (cf. 1145)
 1517. प्र दैवोदासो अग्निः (cf. 51)
 1518. अग्र आयुं पि पवसे (cf. 627, 1464)
 1694. इन्द्राग्नी अपसस्पति (cf. 1577)

1695. इन्द्रमी तविषाणि वाम् (cf. 1578)
 1696. क ई वेद सुते सचा (cf. 297)
 1703. प्र वामर्वन्त्यु क्थिनः (cf. 1575)
 1704. इन्द्रमी नवति पुरः (cf. 1576)
 1768. एष ब्रह्मा य ऋत्विज इन्द्रो नाम श्रुतो गृणे। (cf. 438) — Gāyatri fragment: 8 + 8
 1769. त्वामिच्छुस्वसस्यते यन्ति गिरे न संयतः। (Gāyatri fragment 7 + 8, exclusively in the Sāmaveda).
 1770. वि सुतयो यथा पथः (cf. 453)
 1771. आ त्वा रयं यथोतये (cf. 354)

The Second Saptaka of Long Verses

Here is a list of the Second Saptaka of Metres onwards from Jagatī of 48 syllables:

- | | |
|----------------|----------------|
| 1. Atijagatī | – Syllables 52 |
| 2. Śakvari | – Syllables 56 |
| 3. Ati-Śakvari | – Syllables 60 |
| 4. Aṣṭi | – Syllables 64 |
| 5. Atyaṣṭi | – Syllables 68 |
| 6. Dhṛti | – Syllables 72 |
| 7. Ati-dhṛti | – Syllables 76 |

The Third Saptaka of Long Metres

- | | |
|---------------------|-----------------|
| 1. Kṛti (Sindhu) | – Syllables 80 |
| 2. Prakṛti (Salila) | – Syllables 84 |
| 3. Ākṛti (Ambha) | – Syllables 88 |
| 4. Vikṛti (Gagana) | – Syllables 92 |
| 5. Samkṛti (Aṇava) | – Syllables 96 |
| 6. Abhikṛti (Āpaḥ) | – Syllables 100 |
| 7. Utkṛti (Samudra) | – Syllables 104 |

In the Sāmaveda, we have a few illustrations of atijagatī (52), Śakvari (56), Aṣṭi (64) and Atyaṣṭi (68). We shall give their relevant details only.

Long verses in the Sāmaveda

Atijagatī in the Sāmaveda

Atijagatī is a metre of 52 syllables, and it is of five padas, in which the syllables are distributed as: 12 + 12 + 12 + 8 + 8 + 52

We give below an *ati-jagti* which occurs in the *R̥gveda* (VIII. 97.13), in the *Atharvaveda* (XX. 55.1), and in the *Sāmaveda* (No. 460):

तमिन्द्रं जोहवीमि मधवान् मुधं	(13)
सञ्जा दधानम प्रतिष्कृत् अर्वंसि सूरि	(15)
मूँ हिष्ठो गीर्भिण च यज्ञियो	(10)
ववर्त्त उये नो विश्वा	(8)
सुपथा कृणोतु वज्री	(8) (54 syllables)

The *Rv.* VIII. 97.7, does not give *सूरि* in the second line, and hence we have 52 syllables only. (for *अर्वंसि सूरि*, the *R̥g.* gives *शवींसि*).

In the *Sāma-veda*, this *atijagati* is preceded by another one (458).

अर्यं सहस्र मानवो दशः	(10)
कवीनां मति ज्योतिर्विघर्म	(10)
ब्रह्मः सप्तोच्चैरुषसः	(8)
समैरयदरेपसः सचेतसः	(12)
स्वसरे मन्युमन्तश्चिता गोः	(10) (50 syllables)

Another one from the *Sāmaveda* and the *R̥gveda* is the following:

प्र वो महे मतयो यन्तु विष्णवे	(12)
मरुत्वते गिरिजा एवयामरुत् ।	(12)
प्रशद्वायि प्रयज्यवे सुखादेये	(12)
तवसेमन्द दिष्टये	(8)
धुनिव्रताय शवसे	(8) (Total 52)
(Rv. V. 87.1; Sāma 462).	

Śakvari— This follows the *atijagati* metre in the series, and thus have 56 syllables. These syllables are supposed to distribute themselves among 7 *pādas*, each *pāda* with 8 syllables — 8 + 8 + 8 + 8 + 8 + 8 + 8 = 56.

(i) In *R̥gveda*, X.133.1, we have a *Śakvari* (also in *Sāma*, 1801):

प्रो हस्मै पुरेरयमि	(8)
न्द्राय शूषमर्चत ।	(7)
अभी के चिदु लोककृत्	(8)
सङ्गे समन्तु वृत्रहा	(8)
अस्माकं बोधिचोदिता	(8)
जमन्तामन्यकेषां	(7)

ज्याक्ता अधि घन्वसु

(7)

(Total number of syllables = 53)

(ii) Another illustration (Rv. X. 133.2; Sāma 1802) is as follows:

त्वं सिर्भू रवासुजो

(7)

न्याराचो अहन्नहिम्

(7)

अशत्रुर्नि जज्ञिवे

(8)

विश्वे पुष्यसि वार्यम्

(7)

तं त्वा परि वृजामहे

(8)

नमन्ता मन्यकेषां

(7)

ज्याक्ता अधि घन्वसु

(7)

(Total number of syllables = 51)

(iii) Another Śakvarī is of 53 syllables:

विषु विश्वा अरानयो

(8)

यो न शान्त नो धियः ।

(7)

अस्तसि शत्रवे वध

(8)

यो न इन्द्र जिघांसति ।

(8)

या ते यतिर्दीर्घसु

(8)

नमन्ता मन्य केषां

(7)

ज्याना अधि घन्वसु

(7)

(Rv. X.133.3; Sāma 1803)

(Total number of syllables = 53)

Aṣṭi in the Sāmaveda – The 64 syllables of this metre are distributed over five pādas: 16 + 16 + 6 + 8 + 8. We shall illustrate it with the following verse which occurs in the Rgveda, II. 21.1, and in the Sāma 457.

त्रिकद्वकेषु महिषो यवाशिरं तुविशुष्यस-

(16)

धुम्पत्तोममपिवद् विष्णुना सुतं यथावशम्

(16)

स ई ममाद महि कर्म कर्तवे महामुरुं

(16)

सैनं सश्चदेवो देवं

(8)

सत्य इन्दुः सत्यमिन्द्रम्

(8)

(Total number of syllables = 64)

The other aṣṭi verses are:

Sāma: 459 or 1486 (Cf. Rv. I. 130.1); 464; 466

(Cf. Rv. II. 22.4)

Atyaṣṭi in the Sāmaveda – The 68 syllables of this metre are distributed over seven pādas as 12 + 12 + 8 + 8 + 8 + 12 + 8. We give an illustration (Sāma 461, Rv. I. 139.1).

अस्तु श्रौषद् पुरोअग्नि धिया दध

(12)

आ नु त्यच्छर्द्धो दिव्यं वृणीमहे	(11)
इन्दुवायू वृणीमहे ।	(8)
यद्ध क्रोष्णं विवस्वते	(8)
नामा सन्दाय नव्यसे ।	(8)
अघ प्र नूनमुय यन्ति धीतयो	(12)
देवाँ अच्छ न धीतयः	(8)

For other atyaṣṭis, see Sāma; 463 (the same as 1590; Cf. Rv. IX. III.1); 465 (the same as 1813; Cf. Rv. I.127.1)

PRAGHATHA IN GENERAL

In the Sāmaveda, as in the R̥gveda, we have sometimes two verses occurring together but they are recited *in pairs*. These pairs are called as *pragāthas*. While forming these pairs, any two metres may be taken.

The word *pragātha* is derived as pra + vgai, प्र + गै, meaning to begin to sing, to extol. From the traditions of the R̥gveda, the word has been in use for the combination of a *Bṛhatī* or *Kakubh* metres with a *sato-bṛhatī* so as to form a triplet. For the alusion of *Pragātha* Kaṇva Ṛṣi, see Rv. Maṇḍala VIII. (*Pragātha* Ghaurah Kaṇva vā). The maṇḍala is full of *Bṛhatīs*.

We shall give here a few notable *pragāthas* from the R̥gveda.

- (a) If *Bṛhati* forms the main metre of emphasis, the *pragāthas* belonging to this group are known as the *Bār̥hata pragātha*.

Example: Rv. I. 84. 19-20; also I.36. 1-2.

- (b) If the main metre of attention is *kakup*, the *pragatha* is known as *Kakubha pragātha*.

Example: Rv. VIII. 19.1-2.

- (c) If the main metre is *anuṣṭup*, the *pragāthas* derived are known as *Ānustubha pragātha*. This one has 3. verses.

Example: Rv. VIII. 68.1-3.

- (d) From *mahābṛhati* (12 + 12 + 12 = 36), also known as the *Satobṛhatī*, we have *māhā-bār̥hata* (महाबृहति प्रगाथ)

Example: Rv. VI.48. 7-8.

- (e) From *Viparīta* (a class of paṅkti = 8 + 12 + 8 + 12 = 40 syllables). We have a *Viparītānta pragātha* (विपरितान्त प्रगाथ).

Example: Rv. VIII.46. 11-12.

- (f) From Uṣṇik (28 syllables) as the main, we have *Auṣṇiha* pragātha (औष्णिह प्रगाथ).
Example: Rv. VIII. 19. 34-35.
- (g) From Gāyatrī (26 syllables) and Bṛhatī metres, we have *Gāyatra-Bārhat* pragāthas (गायत्र-बार्हत प्रगाथ).
Example: Rv. VIII. 46. 6-7.
- (h) From Gāyatrī (24 syllables) and Kakup (8 + 12 + 8 = 28 syllables), we have *Gāyatra-Kākubha* pragātha (गायत्र-काकुभ प्रगाथ).
Example: Rv. VIII. 46. 4-5.
- (i) From pañkti (40 syllables) and Kakup (8 + 12 + 8 + 8 = 28 syllables), we have *Pāñkta Kākubha* pragātha (पांक्त-काकुभ प्रगाथ).
Example: Rv. VIII. 19. 36-37.
- (j) From anuṣṭup followed by a jagatī, we have *anuṣṭup-pūrva jagatyanta* pragātha (अनुष्टुप-पूर्व जगत्यन्त प्रगाथ).
Example: Rv. VIII. 46. 16-17.
- (k) From dvipadā followed by a bṛhatī, we have *Dvipadā Purva-brhatyantara* pragātha (द्विपदा पूर्व बृहत्यन्तर प्रगाथ).
Example: Rv. VIII. 46. 13-14.
- (l) From kakup (8 + 12 + 8) and bṛhatī, we have *Kakubha-bārhat* pragātha (काकुभ-बार्हत प्रगाथ).
Example: Rv. V. 53. 1-3.
- (m) From anuṣṭup and uṣṇik, we have *Ānuṣṭubha - Auṣṇiha* pragātha. (अनुष्टुपऔष्णिह प्रगाथ)
Example: Rv. V. 53. 3-4.
- (n) From bṛhatī and anuṣṭup, we have *Bārhat ānuṣṭubha* pragātha (बार्हत - अनुष्टुभ प्रगाथ).
Example: Rv. VIII. 30. 3-4.
- (o) From anuṣṭup and pañkti, we have the pair called *Ānuṣṭubha-pāñkta* pragātha (अनुष्टुभ पांक्त प्रगाथ).
Example: Rv. VIII. 31. 14-15.
- (p) From kakup (8 + 12 + 8) and triṣṭup, we have the pair called *Kākubha-Triṣṭubha* pragātha (काकुभ-त्रैष्टुभ प्रगाथ).
Example: Rv. VIII. 22. 11-12.
- (q) From anuṣṭup and triṣṭubh, we have a pair called *Ānuṣṭubha-triṣṭubha* pragātha (अनुष्टुभ-त्रैष्टुभ प्रगाथ).
Example: Rv. VIII. 9. 9-10.
(also one of anuṣṭup + mahā satomukha (triṣṭup).
Example: Rv. V. 86. 5-6.

- (r) From *br̥hatī* and a *triṣṭup*, we have a pair called *Bār̥hata-traiṣṭubha pragātha* (बार्हत-त्रैष्टुभ प्रगाथ).
Example: Rv. VIII. 10. 1-2.
- (s) From *triṣṭup* and *jagatī*, we have a pair known as *Traiṣṭubha-jāgata pragātha* (त्रैष्टुभ-जागत प्रगाथ).
Example: Rv. VIII. 100. 5-6.
- (t) From *jagatī* and *triṣṭup*, we have a pair called *jāgata-triṣṭubhītara pragātha* (जागत-त्रिष्टुबुत्तर प्रगाथ), also named as *Triṣṭubhūtara-jāgata prāgātha* (त्रिष्टुबुत्तर-जागत प्रगाथ).
Example: Rv. I. 51. 13-14.
- (u) From *triṣṭup* and *jagatī*, we have a pair called *jagatyūtara-traiṣṭubha pragātha* (जगत्युत्तर त्रैष्टुभ प्रगाथ).
Example: Rv. I. 51-15, paired with I.52.-1

Pragāthas in the Sāmaveda

The Word 'pragātha' is used in the most general sense in the Sāmaveda. Every hymn (or *Sūkta*) in the Sāmaveda (particularly in the *Uttarārcika*, which consists of only two verses (i.e. which is a *dvyr̥ca*, द्वयृच) is a *pragātha*. In almost all cases, the first verse of this pair is repeated in the *Purvārcika*. In most of these *pragāthas*, the *Br̥hati* metre dominates, and hence they are known as *Bār̥hata pragāthas*.

Bār̥hata pragātha – The pairing of any two *br̥hatī*s or of a *br̥hatī* with any other metre gives a set of two verses, known as the *Bār̥hata pragātha*. The *Uttarārcika* hymns abound in such a *pragātha*. We give below that list:

685- 686; 687-688; 703-704; 749-750, 751-752;
753- 754, 767-768, 809-810, 811-812; 813-814;
862-863, 867- 868; 922-923; 933-934; 997-998;
1079-1080; 1155-1156; 1231-1232; 1233-1234;
1319-1320; 1321-1322; 1360-1361; 1362-1363;
1411-1412; 1421-1422; 1456-1457; 1492-1493;
1513-1514; 1544-1545; 1573-1574; 1579-1580;
1581-1582; 1583-1584; 1587-1588; 1607-1608;
1623-1624; 1637-1638; 1675-1676; 1677-1678;
1689-1690; 1691-1692; 1721-1722; 1723-1724;
1780-1781; 1788-1789; 1796-1797.

Uṣṇik or Kakup pragāthas in the Sāmaveda-

Here we give a list of the Kakup-uṣṇik pragāthas from the Sāmaveda:

675-676; 680-681, 692-693, 708-709, 938-939; 1011-1012, 1389-1390, 1394-1395; 1413-1414; 1559-1560; 1687-1688, 1822-1823.

In all of these cases, an uṣṇik (particularly a kakup) is paired with a bṛhati. The pragātha may be thus called *Kakub-uttarā bṛhatī* (ककुबुत्तर बृहती).

Ānuṣṭubha-pragātha – We have one illustration of a ṛca-pragātha, in which an anuṣṭup is combined with two metres of gāyatrī; this pragātha is also known as the *Ānustubbutarā-gāyatrī* (697 - 698 - 699).

पुरेजितो वो अम्यसः सुताय मादयित्वे ।

अपश्वान ऋषिष्टन सखायो दीर्घं जिह्वम् ॥

(8 + 8 + 8 + 7 + 31 – निचृद-अनुष्टुप्, ničṛd anuṣṭubh) (545, 697; Rv; IX 101.1)

यो धारया पावकया परिप्रस्थन्दते सुतः ।

इन्दुरश्वो न कृत्स्नः ॥

(8 + 8 + 7 = 23), ničṛd gāyatrī (Sāma 698; Rv. IX. 101.2)

तं दुरेषमभी नरः सोमं विश्वाच्या धिया ।

यज्ञाय सन्त्वद्रयः ॥

(8 + 7 + 7 = 22, virat, gāyatrī) (Sāma 699, Rv. IX. 101.3)

These three Sāman verses combined to form a ṛca, and a pragātha, which may be named as *Ānuṣṭubha-gāyatra pragātha*.

Such a pragātha may be called also अनुष्टुप् प्रगाथः; (= अनुष्टुप् + गायत्री)

Another such pragātha (one anuṣṭup, followed by two gāyatrīs) occurs in the R̥gveda (VIII. 68.1, 2-3)

आ त्वा रयं यथोतये सुम्नाय वर्तयामसि ।

तु वि कूर्मिं सूतोषहमिन्द्र शविष्ठ सत्पते ॥

(8 + 8 + 8 + 8 = 32, anuṣṭup)

तुविशुष्य तुविक्लतो शचीवो विश्व या मते ।

आ पप्राय महित्वना ॥

(8 + 8 + 8 = 24, gāyatrī) (Rv. VIII. 68.2)

यस्य ते महिना महः परि ज्मायन्त भीयतुः ।

हस्ता वज्रे हिरण्यम् ॥ (8 + 8 + 8 = 24, gāyatrī) (Rv. VIII .68.3)

These three combined together constitute an *anuṣṭup-mukhaḥ pragāthā* (अनुष्टुप् + गायत्री).

VIII

ACCENT NOTATIONS IN THE SĀMAVEDA

In all the Vedic Samhitās, all the syllables (i.e. all the vowels) are accented: these accents are usually known as the *udātta*, *anudātta* and the *svarita*. In the Ṛg and Yajur, the *anudātta* syllable is designated with a small horizontal line, placed under and the *svarita* is indicated by a vertical stroke placed above the syllable.

In the Sāmaveda of the *Kaushuma Śākhā*, (i) the *udātta* is indicated by the Nāgarī numeral one (१) placed at the top of the syllable, (ii) *svarita* is indicated by the Nāgarī numeral two (२) placed at the top of the syllable, and (iii) the *anudātta* is indicated by the Nāgarī numeral three (३), also placed at the top.

Of course, these horizontal or vertical strokes or the corresponding numerals in the Sāmaveda, have no relation whatsoever with recitations or the music of the verses.

The syllables, at the top of which no numeral (1, 2 or 3) is placed, their *svara* is regarded as *prachaya* (प्रचय).

Again, the *last udātta* of a verse is also designated by the Nāgarī numeral 2, placed at the top of the syllable.

At the top of certain syllables, are given the Nāgarī alphabets र (ra), क (ka), and उ (u) also. Their explanation is:

Rule I – If two *udāttas* occur in sequence, then the first *udātta* is indicated by the numeral one (१), the second *udātta* is not given any notation, but the *svarita* that follows this second *udātta* is indicated by the Nāgarī (२ र).

Rule II – If first an *anudātta* then followed by a *svarita*, this *svarita* is accented as र, but the *anudātta* which preceded it is accented by Nāgarī (३ क).

Rule III – Again if an *anudātta* occurs after the two *udāttas* in sequence, then the first *udātta* is accented by Nāgarī (2 उ), whereas the second *udātta* would go unaccented.

Example:

1. अ॒म्रं प्रा॒ याहि॑ वी॒तये॑ गृ॒णानो॑ ह॒व्यदा॑तये ।

अ॒ग्र॒ आ॒ या॒हि॒ वी॒तये॒ गृ॒णो॒ ह॒व्य॒ दा॒तये॒ ।

(Rv. VI. 16.10)

(Sāma 1)

Normally numeral one (१) indicates the udātta.

numeral two (२) indicates the svarita

numeral three (३) indicates the anudātta.

In the above verse, we have

(a) Udātta — आ, त, य

(b) Anudātta — अ, वी, णा, ह

(c) Svarita — अ, या, ये, नो, दा

(d) Pracaya — हि, गु, त, ये

The R̥gveda notation is also given for comparison.

2. शं॑ नो॑ दे॒ वी॒ रं॑ पि॒ ह॒ ये॑ शं॑ नो॑ भवन्तु॑ पी॒ त॑ ये॒ ।

शं॑ नो॑ दे॒ वी॒ रं॑ पि॒ ह॒ ये॑ शं॑ नो॑ भवन्तु॑ पी॒ त॑ ये॒ ।

(Sāma, 33)

In both the texts we find the accents as follows:

(Rv. X. 9.4)

(a) udātta — शं, पि, शं and त (before a svarita)

(b) Anudātta — दे, र, य (or ये) and पी

(c) Svarita — नो, वी, ह, नो and ये

(d) Pracaya — (unaccented) — भवन्तु

3. अ॒ग्निमी॑डे॒ पु॒रोहि॑तं॒ यज्ञ॑स्य॒ दे॒वमृ॑त्विज॑म् ।

अ॒ग्निमी॑डे॒ पु॒रोहि॑तं॒ यज्ञ॑स्य॒ दे॒वमृ॑त्विज॑म् ।

(Rv. I. 1.1)

(Sāma 605)

In both the texts, we have:

(a) udātta — मि, रो, ज्ञ, and त्वि

(preceding a svarita or notated by numeral १)

(b) Anudātta — अ, पु, य, दे, मृ

(indicated by the horizontal line below the syllable or notated by numeral ३).

(c) Svarita — मी, हि, स्य, व and ज

(indicated by a vertical strokes or notated by numeral 2)

(d) Pracaya — डे, तं

Examples of "२".

4. नि॒होता॑ स॒त्सि ब॒र्हिषि॑ (Sāma 1)
नि॒होता॑ स॒त्सि ब॒र्हिषि॑ (Rv. VI. 16.10)

Here we have –

- (a) Udātta – नि and also हि of बर्हिषि, notated by numeral १
- (b) Anudātta, ब, notated by the numeral ३
- (c) Svarita – षि
- (d) Pracaya – सत्सि
- (e) Exception – हो of होता is also udātta following the first udātta in नि; this second udātta goes unnotated, but the svarita that follows this udātta is notated by २ (hence ता of होता is notated by २ २).

5. पा॒न्त॒मा वो॑ अ॒न्य॒स इ॒न्द्र॒म॒भि॒ प्र॒गा॒य॒त॒ । (Sāma 155)

पा॒न्त॒मा वो॑ अ॒न्य॒स इ॒न्द्र॒म॒भि॒ प्र॒गा॒य॒त॒ ।

(Rv. VIII. 92.1)

- (a) Udātta – मा, इ, पि
- (b) Anudāta – त, वो, स, म
- (c) Svarita – पा, मा, घा, द्र
- (d) Pracaya – प्र and यत
- (e) Exception – पि is udātta, and it is followed by प्र which is also udātta, and hence per our exceptional rule, the first udātta पि is only notated (by Nāgarī numeral १), but the second udātta goes unnotated, and the svarita that follows this udātta is indicated by Nāgarī २ २)

Example of ३क – This is valid when a svarita follows an anudātta. Such a svarita is indicated by the notation २२, but the following anudātta gets the notation ३क

6. या॑ इ॒न्द्र॒ मुज॑ आ॒म॒ रः॑ स्व॒वा॒ अ॒सुरे॑भ्यः । (Sāma 254)

या॑ इ॒न्द्र॒ मुज॑ आ॒म॒ रः॑ स्व॒वा॒ अ॒सुरे॑भ्यः ।

(Rv. VIII. 97.1)

- (a) Udātta – या, आ, अ
- (b) Anudātta – द्र, ज, रः, वां
- (c) Svarita – दू, मु, भ, स्व, रे
- (d) Pracaya – सु, भ्यः
- (e) Exception – रः (of आमः) is an anudātta, and if follows

a svarita (व of स्वर्ग), the svarita is accented as २२, and the preceding anudātta is accented as ३३.

7. ^{२२}अप^१ त्वं^{१२*} कृजिन्^{३२*} रिपुं^{३११} स्तेनमग्रे^{३३२२} दुग्ध्यम्।

(Sāma 105)

अपत्वं कृजिन् रिपुं स्तेनमग्रे दुग्ध्यम्।

(Rv. VI. 51. 13)

Udātta — त्वं, न

Anudātta — प, जि, रि, स्ते, (ग)

Svarita — अ, ने, पुं, म (घ्य)

Pracaya — ग्रे, दु

Exception — We have in दुग्ध्यम्, an anudātta which is followed by a svarita घ्य then this svarita is accented as २२ (i.e. घ्य) and the preceding anudātta is accented as ३३ (i.e. ग्).

Examples of ३ - If there are two udāttas, one immediately followed the other, and these udāttas are preceded by an anudātta, then the first udātta is accented as '२ ३', and the second udātta remains unaccented.

8. ^१गावो^२ ^{३२२}वत्सं^{३१२} न धेनवः।

(Sāma 146)

गावो वत्सं न धेनवः।

(Rv. VI. 45.28)

Udātta — गा, न (of धेनवः)

Anudātta — व (वत्सं), धे

Svarita — वो (of गावो), व (of धेनवः)

Pracaya — None.

In the Sāma text, the anudātta व is followed by the two udāttas, सं and न, in sequence, then the first udātta is accented as '२३' (त्सं), and the second udātta (न) is left unaccented. (The anudātta 'व' is accented as usual (व^३)).

9. ^१युक्ता^२ वही^१ रथानाम्

(Sāma 149)

युक्ता वही रथानाम्

(Rv. IX. 94.1)

Udātta — ता (of युक्ता)

Anudātta — यु, ही

Svarita – था

Pracaya – ना (of रथानाम्)

Exception – The यु (anudatta) is followed by two udattas in sequence, (क्ता and व) and thus the first udatta is accented as २३ (क्ता), and the second udatta is left unaccented (व is unaccented).

An example of २३, ३क and २२

10. अ॒त्राह॑ गौ॒रम॑न्वत् नाम॒ त्वष्टु॑रपी॒च्यम् ।

(Sāma 147)

अत्राह॑ गौ॒रम॑न्वत् नाम॒ त्वष्टु॑रपी॒च्यम्

(Rv. I. 84.15)

Udatta – गो, त्व

Anudatta – ह, व, पी

Svarita – र, ना (of नाम), ष्टु, च्य

Pracaya – मन्व, र

Rule III – अत्राह – In this, अ॒, and गौ॒ are two udattas followed by an anudatta ह, the first udatta is accented as २३ (अ) and the second udatta (गौ) remains unaccented. And thus, we have अत्राह

Rule II– For पी॒च्यम्

पी is anudatta, it is followed by a svarita च्य; this is accented as २२, but the anudatta that preceded, has been accented by Nāgarī ३क – and thus पी॒च्यम्

IX SAMAN CHANTS AND MUSIC

Of course, most of the verses of the Sāmaveda are those which, with certain variations, are available in the Rgvedic texts. The anudātta, udātta and svarita svaras (notes) are also the same. These three svaras have no connection with music.

Those who are interested in the Sāman music of the traditional form are requested to learn it from the experts of this music. *Gandharva Śāstra* deals with the subject. A famous treatise of this subject goes with the name of Nārada, as conceptual non-historical person, and the treatise is known as the *Nāradiya Sikṣā* (नारदीय शिक्षा).

The present day Indian music is based on the octave concept, depending on *svaras* (notes, tones), seven in number in the series: 'सारे ग म प ष नि', i.e. षड्ज (सा, Ṣaḍja); ऋषभ (रे, ṛṣabha); गान्धार (ग, gāndhāra), मध्यम (म, madhyāma); पंचम (प, pañcama), धैवत (ध, dhaivata); and निषाद (नि, niṣāda).

षड्जश्च ऋषभश्चैव गान्धारो मध्यमस्तथा ।

पञ्चमो धैवतश्चैव निषादः सप्तमः स्वरः ॥

(Nāradiya, II. 5)

But in the Sāman music, Madhyama (the Svara of Veṇu or Reed) becomes the first svara, and is followed by Gandharva (2), then Ṛṣabha (3), then Ṣaḍja (4), Dhaivata (5), then Niṣāda (6) and finally Pañcama (7):

In the Sāman terminology, these seven svaras are known as: प्रथमः Prathama, (1)

द्वितीयः Dvitiya, (2)

तृतीयः Tṛtiya, (3)

चतुर्थः Caturtha (4)

मन्द्रः Mandra (5)

क्रुष्टः Kruṣṭa (6)

अतिस्वरः Atisvara (7)

Precaution – In the Sāman music no letter or Svara remains unpronounced: every letter, every svara should be fully pronounced.

An omission is regarded as serious fault – a sin and the yajamāna that does so is deprived of the triple benefits of life-span (आयु), progeny (पूजा) and riches in cattle (ऋविणं, पशवाः etc).

(Nārādīya. I.6)

Eight modifications of Sāma

Whenever a mantra, *ṛcā* or verse is to be set into music, the words are necessarily modified to some extent. This is known as *VIKARĀ* (a modification). (In the *Puṣpa Sūtra* or *Phulla Sūtra*, it is called *BHĀVA*, and these *bhāvas* are of eighteen kinds). In the Sāma-music, these modifications are prominently of eight types:

Mod- ification	Type	Illustration
1. Viṅkara	One letter in the place of another letter	अग्रे — ओग्रायि
2. Viśleṣa	Breaking up of Sandhi	वीतये — वोइतोयारयि
3. Vikarṣaṇa	Prolongation	ये— याइयि
4. Abhyāsa	Repeatedly pronouncing	तोयारयि-तोयारयि
5. Virāma	Pause even in the middle of a term.	गृणानो हव्यदातये> गृणानोह । व्यदातये ।
6. Stobha	Meaningless letter	ओ होवा हाउ, हावु ।
7. Āgama	More letters than in a mantra	वरेण्यम्> वरेणियोम् प्रचोदयात्> प्रचो592592
8. Lopa	Letters left unpronounced	ह्रस्व १, आ २। दांयो आ ३ ४ ५

The *Stobha* स्तोभ modification is again of three types – (i) *Varnastobha* (वर्णस्तोभ, meaningless letter), (ii) *padastobha* (पदस्तोभ, meaningless term), and (iii)

Vākyaastobha (वाक्यस्तोभ, meaningless phrase or sentence).

We are giving below the rendering of the first verse of the Sāmaveda, according to what is known as the *Parka* of Gotma (गोतमस्य परकम्). All the varieties of modifications are illustrated in this musical setting:

अ॒म्र आ॑ या॒हि वी॒तये॑ गृ॒णानो॑ ह॒व्यदा॑तये ।

नि॑ हो॒ता स॒त्ति वी॒हिषि॑ ।

(Sv. I. 1.1)

Gotama's setting in Saman Chant is as follows:
(गोतमस्य परकसः):

आ॒ माई॑ । आ॒ या॒ हि ५३ वो॒ इतो॒ या ५२ इ॑ ।

तो॑ या॒ ५२ इ॑ । गृ॒णानो॑ ह । व्य॒ दा॒ तो॒ या ५२ इ॑ ।

तो॒या ५२ इ॑ । ना॒ हो॒ ता॒ सा ५२ ३ । त्सा॑ ५२ इ॑ ।

वा॑ २३४ आ॒ हो॒मा । हो॑ ५२ ३४ वी॑ ॥१॥

As a further illustration of the *Vikāras* or modifications, we shall cite here a few verses from *Mahānāmni – Ārcika*,

(1) वि॒दा॑ म॒धव॑न् वि॒दा॑ गा॒तुम॑नु॒शं॒ सि॒वौ दि॑शः ।

शि॒क्षा॑ श॒चीनां॑ प॒ते पू॒र्वानां॑ पु॒रूव॑सो ॥ (6641)

वि॒दा॑ म॒ ध॒ व॒ न्वि॒ दा॑ । गा॒ तु॒ मनु॑श॒सिषः॑ ।

दा॑ इ॒शा॑ ३ १ उ॒वा २३ । ई॑ ३४ डा॑ । ए॒ २८ ।

शि॒ क्षा॑ श॒ ची॒ ना॒ म्य॒ ता॑ इ । पू॒ र्वा॒ ण॒ भू॒ २ ।

व॒सा॑ ३१ उ॒वा २३ । ई॑ ३४ डा॑ ।

(2) आ॒भि॒ हू॒मभि॑ष्टिभिः॒ स्वा॒नां॒ शुः॑ ।

प्र॒चे॒तन॑ प्र॒चे॒तये॑न्द्र॒ छु॒म्नाय॑ न॒ इष्टे॑ ॥ (642)

आ॒ भि॑ष्टम॒मा २३ । शि॒भि॒रा ३१ उ॒वा २३ ।

ई॑ ३ ४ डा॑ । स्वनो॑ शु 2:1 हो ३२ उ॒वा २३ ।

ई॑ ३ ४ डा॑ । आ॒ चै॒ । त॒ न॒ प्र॒चे॒ तया॑ ।

इन्द्रा॑ । दु॒म्ना॑ यन । २ इषा॑इ । इडा॑ ।

इन्द्रा॑ । दु॒म्ना॑ ना २ इषा॑इ । अथा॑ ।

इन्द्रा॑ । दु॒म्ना॑ यना २ इषा॑इ । इडा॑ ।

Nomenclature of Sāmans

The Sāman literature is extensively rich, and as such it has been variously classified, and for each, a certain name is given. Of course, there is a certain basis of each name.

- (1) Some of Sāmans are named on the basis of the metre or Chanda; e.g. the *Gāyatra Sāman* on the basis of the Gāyatrī metre. *Br̥hat Sāman* on the basis of Br̥hatī metre.
- (2) On the name of the Ṛṣi who popularized that Sāman; e.g. *Paṣkala Sāman* on the name of Puṣkala Ṛṣi; the *Raurava Sāman* on the name of Ṛṣi Ruru (रुरु); the *Vāmadevya Sāman* on the name of Vāmadeva Ṛṣi.
- (3) Based on some specific word occurring in the verse; e.g. the *Vaiśvā-nara Sāman*, based on the word *Vaiśvā-nara* occurring in the verse:

मूर्धनि॑ दिवो॒ अरति॑ पृथिव्या॒ वैश्वानर॑मृत आ॒ नात॑ मयिम् ।

कवि॑ स॒म्राजम॑तिथिं॒ जनाना॑मासन्नः पाजं॑ जनयन्त देवाः ॥

- (4) So often, many of seers set a particular verse in a different tune and then the Sāmans are named differently after the name of the seers e.g. the verse:

अग्न॑ आ॒ याहि॑ वीतये॒ गृणानो॑ हव्य दातये ।

नि॒ होता॑ सत्सि॒ बर्हिषि॑ । (1)

has been set by Gotama Ṛṣi, and the Sāman by him is known as the *Parka Sāma* of Gotama (गोतमस्यपर्कम्); again Kaśyapa Ṛṣi set the Sāman on the basis of the Br̥hatī metre, and hence his Sāman is known as *Bārhiṣa* of Kaśyapa (कश्यपस्य बार्हिषम्).

Five Divisions of Sāmans (Bhakti Division)

It is so often that a particular verse is broken into several fragments; and the different priests take up separately the specified fragments for musical recitation, and still one fragment is then *recited together* by *all* the priests.

In such cases, a Sāman has five divisions^{*}

- (i) *Prastāva* (प्रस्ताव), (ii) *Udgātha*, (उद्गीथ), (iii) *Pratihāra* (प्रतिहार), (iv) *Upadrava* (उपद्रव), (v) *Nidhana* (निघन).
- (a) *Prastāva* is the initial or introductory fragment of the verse; it is recited by the priest, who is called *Prastotā* (प्रस्तोतृ). He recites the Sāman with the initial sound "him" or "hum".
- (b) The Chief priest of the Sāman music is *Udgātā* (उद्गातृ) he recites his fragment, initiated by *Udgātha* (उद्गीथ), OM (ओ३म्).
- (c) The *Pratihartā* means the one who joins the two. This fragment is recited by the *Pratiharta*. (प्रतिहर्तृ) Sometimes, this is fragmented further into two parts.
- (d) *Udgātā* also sings the *upadrava* (उपद्रव) fragment.
- (e) *Nidhana*, निघन, constitutes the last two fragments or OM (ओ३म्), which are recited by all the three together (i.e. by *Prastotā*, *Udgātā*, and *Pratihartā*).¹

The *Pañcavidha Sūtra* further adds two more divisions (भक्ति) to the above five,²

- (vi) *Ōṃkāra* (ओङ्कार). (vii) *Hinkāra* (हिकार)

It has been a usual practice, to go ahead with Sāman music with sounds "hin" or "hum" –

सन्नि सन्नि हिङ्कुर्युः

And similarly, while reciting *udgātha*, OM (ōṃkāra) has to be pronounced with a prolonged sound.

In the *Chāndogya Upaniṣad*, there is no mention of the *Upadrava Bhakti*; its place is taken by *Hinkāra* (हिकार).³

"Let a man meditate on the five-fold Sāman as the five worlds. The *hinkāra* is the earth, the *prastāva* the fire, the *udgātha* the sky; the *pratihāra* the sun, the *nidhana* heaven; so in an ascending line."³

* प्रस्तावोद्गीथ प्रतिहारेपद्रव निघनानि भक्तयः-

Pañcavidha Sūtra, I.1.

1. For *Udgāta*, *Prastotā* and *Pratihartā*, see *Chāndogya Upaniṣad*. (I. 10.9-11)

2. ओङ्कार हिङ्कुरण्यां साप्य विध्यम्

(*Pañcavidha Sūtra*)

3. लोकेषु पञ्चविधं सामोपासीत पृथिवी हिङ्करोऽग्निः
प्रस्तावोऽन्तरिक्षमुद्गीथ इदित्यः प्रतिहारे सौनिघनमित्यूर्ध्वेषु।

(*Chāndogya Up.* II. 2.1)

The *Chândogya Upaniṣad* (II. 2.7) draws the pentad analogy with the five-fold Sāmāns thus:

Five fold Sāman	I (Ascending)	II (Descending)	III	IV	V	VI
Hīnkāra	Earth	Heaven	Āpah	Wind	Clouds gather	Spring
Prastāva	Fire	Sun	Clouds	Cloud has come	It rains	Summer
Udgītha	Sky	Sky	Rains	It rains	It flows (eastward)	Rainy season
Pratihāra	Sun	Fire	Eastward flow	It flashes (thunders)	It flows (west winds)	Autumn
Nidhana	Heaven	Earth	Sea	It stops	Sea	Winter

Fivefold Sāman	VII	VIII
Hīnkāra	Goats	Small-Nose
Prastāva	Sheep	Speech-Tongue
Udgītha	Cows	Sight-Eye
Pratihāra	Horses	Hearing-Ear
Nidhana	Man	Thinking-Mind

Thus the Sāman is five-fold, and all the well known pañcakas have been used to extol it.

(*Chândogya Up.* Prapāṭhaka II, Khaṇḍa II to Khaṇḍa VII)

But then the Sāman is seven-fold also: in that classification also, Nidhana is the last one.

Seven-fold Sāmāns: *Chândogya Up.* Prapāṭhaka II. Khaṇḍas 8-10

Sevenfold Sāman	Stomākṣara (syllables)	Time of Sun	Creatures	Syllables in the names (total 22 syllables)
Hīṅkāra	hun	before rising	animals	3, हि + क् + र
Prastāva	pra	when first risen	men	3, प्र + त + व
Adi (first, OM)	ā (OM)	at the Sangava time, when cows suckle their young	birds	2, आ + दि
Udgītha Pratihāra	ud pr	at noon after midday, and before after-noon	devas germs	3, उद् + गी + थ 4, प्र + ति + हा + र
Upadrava	up	after after-noon and before sunset	Wild animals	4, उ + प + द्र + व
Nidhana	ni	at the sunset	pitrs (fathers)	3, नि + घ + न

Some prominent Sāmans in the Chāndogya

The Chāndogya Upaniṣd (Prapāṭhaka II, Khaṇḍa II) refers to several Sāmans named after the metres or the Ṛṣis.

Sāman (woven upon)	Hīṅkāra	Prastāva	Udgītha	Pratihāra	Nidhana
1. Gāyatra (five prāṇas)	Mind	speech	sight	hearing	breath
2. Rathantara (fire)	rub firesticks	smoke rises	fire burns	glowing cloaks	fire goes down

3. Vāmadeva (copulation)	one summons	makes request	lies together with woman	lies upon the woman	comes to finish. (skhalana)
4. Bṛhad (sun)	rising sun	risen sun	midday	after-noon	sunsets
5. Vairūpa (rain)	mists together	cloud formed	season rains	thunders and	holds up
6. Vairāja (seasons)	spring	summer	rainy season	lightens autumn	winter
7. Śakvarī (worlds)	earth	atmosphere	sky	cardinal regions	ocean
8. Revatī (animals)	goats	sheeps	cows	horses	men
9. Yajña-Yajñiya (members of body)	hair	skin	flesh	bone	marrow
10. Rājana (divinities)	agni (fire)	vayu (wind)	āditya (sun)	naksatra (stars)	caṇ-dramas (moon)

The Upaniṣad describes these ten Sāman, woven upon prāṇas, fire, copulation, sun, rain, seasons, worlds, animals, members of body divinities respectively.

Each Sāman refers to an injunction.

Sāman	Injunction
1. Gāyatri Sāman	One should be great minded.
2. Rathantara Sāman	One should not take a sip and spit towards fire.
3. Vāmadeva Sāman	One should never abstain from any woman.
4. Bṛhad Sāman	One should not find fault with the sun, when it is hot.
5. Vairūpa Sāman	One should not find fault with cloud when it rains.
6. Vairāja Sāman	One should not find fault with Seasons.
7. Śakvarī Sāman	One should not find fault with worlds.
8. Revatī Sāman	One should not find fault with animals.
9. Yajña-Yajñiya Sāman	One should not eat of marrow at all.
10. Rājana Sāman	One should not find fault with Brāhmaṇas.

Seven different modes of Singing:

The seven notes with associated devatās are:

1. Deep sounding note (animal-note)	(विनादिर्द)	Agni
2. Indefinite note	(अनिरुक्त)	Prajāpati
3. Definite note	(निरुक्त)	Soma
4. Soft and Smooth	(मृदुरलक्षण)	Vāyu
5. Smooth and strong	(रलक्षण-बलवत्)	Indra
6. Heron-like	(क्रोश)	Bṛhaspati
7. Dull	(अपध्वान्त)	Varuṇa

(Chāndogya, II. 22)

Chant Liturgy and its four divisions

The entire *Chant* literature (musical settings) of the Sāman Saṃhitā is usually under four heads:

- (i) *Veya*, वेय, also known as *grāmegeya* (ग्रामेगेय), it is chanted in public before an audience.
- (ii) *Āraṇya*, आरण्य
- (iii) *Ūha*, ऊह
- (iv) *Ūhya*, ऊहा (mystic)

The other classification of these chants is as follows:

Chant (मान संहिता)

Unmodified Chant		Modified Chant	
प्रकृति गान		विकृति गान	
Rural	Of Forest	Ūha	Ūhya
Chanted in	dwellers.	ऊह	ऊहम
public	(chanted	chanted	chanted in
(वेय, ग्रामेगेय)	in forests)	in public	forests
	आरण्य, अरण्येय)	(ग्रामेगेय)	(अरण्ये)

Veya or grāme-geya Chants

These Saman chants are played in public, and hence they are also known as *grāme-geya* (ग्राम = in city or village, in society, in public).

गेय = to be chanted, the chants. On the other hands, the Forest chants or the Aryanya chants (आरण्य or अरण्येगेय) are sung in solitude, not among masses; they are held very sacred, and

a little mistake in this chant may lead to serious calamity or disaster. Sāyana usually calls the *veya* or *grāme-geya* chant as the “*Veda Sāman* (वेदसामन् or *Samhitā Sāman*, संहिता सामन्) and in his terminology the *Aranya Chant* is *Chandas-Sāman* (छन्दस्सामन्)।

सामवेदेऽपि संहिता छन्दोऽभिधाऽभूद् व्याख्याता व्याख्यास्तुतुर्गभिधाम् ।

(Sāyana in Sāmaveda: Introduction)

And thus, the Sāmaveda deals with Samhitā-Sāman and Chandas-Sāman both (gramegeya and aranya-geya), publicly recited and the others recited in solitude.

Seven Parvas (portions) of the Sāman chants

The Sāman chants have seven sections or portions, called *parvas* :

(i) Gāyatra, (ii) Āgneya, (iii) Aindra, (iv) Pavamāna, (v) Arka-Dvandva-vrata, (vi) Śūkriya, and (vii) Mahānāmni

We shall try to give a brief account of all these seven parvas of the *Praṛta Chant* (unmodified or natural chant).

(a) *Gāyatra chant* – The basis of this chant is the famous Gāyatri verse:

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ।

[Uttarārcika, Chapter XIII, Serial No. 1462.) *Uttar VI. 3.10.1*] This chant is displayed at the *Bahiṣpavamāna stotra*, *Ājyādi stotras*, *Brahma yajña*, at the *Upanayana* and *Upākarma*.

(b) *Āgneya Chant* – This is the second chant in its series, and its basis are verses of which the Devatā is Agni.

Even such mantras as have the sun as their *devatā* are also called Āgneya chants:

शंनो देवीरष्टये शंनो भवन्ति पीतये ।

शंयोरभि स्रवन्तु नः ॥

(Serial 33)

* गायत्रे प्रथमं गानमाग्रेयं तु द्वितीयकम् ।

तृतीयमैन्द्रं गानं स्यात् पावमानं चतुर्थकम् ॥

अर्कद्वन्द्ववतं चेति त्रीणि पर्वणि पञ्चमम् ।

षष्ठं च शुक्रियं गानं महानाम्नी च सप्तमम् ।

एतानि सामगानानि प्रकृतेः कथितानि ॥

[Deviḥ (āpah) is the devatā here in this verse.] And yet the verse is in the Āgneya Parva of the Pūrvāricka.

(c) *Aindra Chant* – usually the basic verses are those which are dedicated to Indra; however, the concluding devatas may be uṣā, Viśvedevāḥ, or Dyāvā–Prithivī also.

In the *Aindra chant*, we may have verses sometimes of several metres like Brhatī, Triṣṭup or Anuṣṭup, and in such cases, the Aindra chant gets known by several names: (i) eka-Sāmī, (ii) Bahu-Sāmī, (iii) Barhata, (iv) Traiṣṭubha (v) Anuṣṭubha, and (vi) Indra-puccha.

(d) *Pavamāna Chant* – This constitutes the fourth in the series; its basic devatā is Pavamāna Soma. The verses are usually addressed to *Soma*.

(e) *Arka-Dvandva-Vrata Parva Chant* – The first parva of this chant is Arka, which uses 9 verses of the Khaṇḍa I of the *Āraṇya Kāṇḍa*.

The second one is the *Dvandva Parva*, which uses 7 verses of the Khaṇḍa II of the *Āraṇya “Kāṇḍa”*.

(f) *Śukriya Parva Chant* – This is fifth chant of the series. It is based on 14 verses of the fifth Khaṇḍa of the *Āraṇya Kāṇḍa*.

(g) *Mahānamni Parva Chant* – This is the seventh one in the series; the Mahānamni verses are its basic verses. Since, the chant has 10 verses of the Śakvarī metre, it is also known as “*Śākvara Sāman*.”

The *Parīṣista* of *Āraṇya Chant* recognizes two more Sāmans: Udvayame, उद्वयामे, and Bhāruṇḍa, भारुण्ड. The *Udvayame Sāman* is chanted on the basis of the verse occurring in the *Chhāndogya Upaniṣad* (III. 17.7). though not in the *Sāmaveda*:

उद्वयन्तमसस्परि ज्योतिः पश्यन्ति उत्तरम् ।

[स्वः पश्यन्त उत्तरं देवं देवत्रा सूर्यमग्नम् ज्योतिरुत्तमम्

[ज्योतिरुत्तमम्ख. (Rg. I. 50.10 also)

“Perceiving above the darkness (of ignorance) the higher light (in the Sun), as the higher light within the heart, the bright source (of light and life) among the gods, we have reached the highest light, the highest light. (See its elucidation in Ch. Up. III. 14.2 also).

The Rgvedic reading of this verse I.50.10 is close to this reading, and yet a little variant from the reading of the

Yajurveda. The Vedic tradition, thus, recognizes the Udvayame Sāman and Bhārunda Sāman also as the part of the *Prakṛti-Sāmans* (unmodified).

We shall tabulate here the number of Sāmans of *Prakṛta Sāmans* (unmodified) of *Veya* (Gramegeya) and also of *Āraṇya* types.

VEYA or	GRAME- GEYA (Public)	Āraṇya (Of Solitude)	
Name of the Parva	No. of Sāmans	Name of the Parva	No. of Sāmans
1. Gāyatra	1	5. Arka	89
		Dvandva	77
		Vrata	84
2. Āgneya	180	6. Śukriya	40
3. Aindra	633	7. Mahānāmni	4
4. Pavamāna	384	Udvayāme	1
		Bhārunda	1
Total	1198		296
		Grand Total:	1494

The Aindra Pārva (of 633 Samans) is elaborated thus:

Bahusāmi	132
Ekasāmi	64
Bārghata	150
Traiṣṭubha	49
Ānuṣṭubha	76
Indrapuccha	162
Total	633

Our readers are requested to refer to the *Veya Gāna Samhitā*, in two parts: (i) the Grāmegeya Gāna, and (ii) the

Āraṇa Gāna published by Sripada Damodar Satavalekar, Svadhyaya Mandala, Aundh, Satara, and edited by Pandit R. Narayana Svami Dikshit, 1942. In part I of the Book: The *Veya-Gāna-Saṁhitā* are given 1198 Sāmans, and in Part II; The *Āraṇa Gāna Saṁhitā* are given 296 Samans.

In order to get the total number of Sāman chants, we should add to these figures the number of ūha chants 936, and the number of ūhya chants 209. Then we have the grand total:

Grāma-geya 1198 + Āraṇa 296 + Ūha 936 + Ūhya 209 = 2639.

The Seven Parvas of the Soma Sacrifice

Since the Sāman Chants are used in the Sama-yāgas (Some Sacrifice), we shall give only a brief reference here.

1. Daśarātra,
2. Samvatsara,
3. Ekāha,
4. Ahīna,
5. Satra,
6. Prāyaścitta,
7. Kṣudra,

1. *Daśarātra* – The parva is related to *Gavāmayana*, गवायन a ceremony. It is a part of the *Dvādaśāha* (द्वादशाह) a ceremony of 12 days. The first day of this 12 day ceremony is known as *Prāyaṇīya* (प्रायणीय) and the ritual is based on 23 sūktas of the First Adhyāya of the Uttarācika and 15 Sūktas of the second Adhyāya (total 38 Sūktas).

The 12th day of the ceremony is known as *Udayaṇīya*, (उदयनीय), and it is conducted on the same lines as the *Prāyaṇīya*, using the same 38 sūktas.

Between the *Prāyaṇīya* and the *Udayaṇīya*, we are left with ten days for the *Daśarātra Parva* (दशरत्र पर्व).

This yāga of ten days includes the first six days of *prṣṭha-ṣaḍaha* (प्रष्टषडह), next three days of *chandoma* (चन्दोम) and the last one day of *avivākya* (अविवाक्य)

(i) In *prṣṭha-ṣaḍaha*– the six *prṣṭha*-stotras are chanted consequently in six stomas:

Day	Stoma	Stotra
First	Trivṛt (3)	Rathantara
Second	Pañcadaśa (15)	Bṛhat

Third	Saptadaśa (17)	Vairūa
Fourth	Ekaviṃśa (21)	Vairāja
Fifth	Tri-ṇava (27) (Saptaviṃśa)	Śakvara
Sixth	Trayastrimśa (33)	Raivata

In the *Prṣṭha-ṣaḍaha*, the Sūktas associated are from the *Uttarārcika*. *Adhyāya II*, Sūkta 16 to the end of the *Adhyāya VII*.

(ii) The next three days are of *Chandoma* which are thus assigned:

Day	Stoma
(i) Seventh	Caturviṃśa (24)
(ii) Eighth	Catuṣcatvāriṃśa (44)
(iii) Ninth	Aṣṭacatvāriṃśa (48)

The Sūktas associated are of *Uttarārcika*, *Adhyāya VIII* to *X*.

(iii) *The avivākya* lasts for one day, which is the tenth day of the *Daśarātra*. This day is associated with *Bahiṣpavamāna* to begin with, continuing up to *Ārbhava-pavamāna* stotras. The Sūktas used are of *Uttarārcika*, *Adhyāya XI*.

The chants sung during the *Daśarātra Parva* are known as *Daśarātra chants*.

2. *Samvatsara Parva*. This Parva continues for one full year of 385 days (known as *Gavāmayana Samvatsara*). The Stotras chanted on this occasion are *Saumika*, *Cāturmāsya* and others. These chants are known as the *Samvatsara* chants. In this sacrifice, the sūktas associated are of the *Uttarārcika*, *Adhyāya XII* and *XIII*.
3. *Ekāha Parva* – Only one day is devoted to the Soma-pressing (*Sutyā* or *Soma-Savana*). The chants sung during this Parva are known as *Ekāha chants*. The Sūktas associated with this ritual are of the *Uttarārcika*, *Adhyāya XIV* to *XVII*.
4. *Ahina Parva* – The Parva is related to *Ahargana* (अहर्गण); the yāga lasts from the second night to the eleventh night.

The chants sung on this occasion are known as *Ahīna chants*. The Sūktas associated with this Parva are of the Uttarārcika, Adhyāya XVIII.

5. *Satra Parva* – This Parva is of various types. The Gavāmayana Satra is its natural or unmodified yāga. This is related to a millenium of years (*Sahasra Samvatsara sādhyā*). The chants sung on this Parva are known as *Satra Chants*. The Adhyāya XIX of the Uttarārcika are associated with it.
6. *Prāyaścitta Parva* – The ceremony is performed as an atonement for the errors, omissions and negligence, committed in the yāgas knowingly and unknowingly. The additional chants used on this occasion are known as the *Prāyaścitta chants*. The Sūktas associated with this parva as of the Uttarārcika, Adhyāya XX, eighteen of the first Ardha, and seven of the second Ardha (total 25 Sūktas).
7. *Kṣudra Parva* – The objective of this Parva is to get over the enemies and other expected and unexpected disturbances and obstructions. The chants used are those which belong to the Śyena-yaga (Falcon-Sacrifice). The Sūktas associated with this Parva are from the Uttarārcika, Adhyāya, XX, – Sūktas left so far of the second Ardhyā (from 8 to 13), and all the nine sūktas of Adhyāya XXI, (total 15 Sūktas).

And thus the entire *Uttarārcika* is utilized in these Seven Parvas.

Ūha-Ūhya Gāna Saṁhitā –

The Third and Fourth part of the *Gāna-Saṁhitā* was for the first time published by Banaras Hindus University, in 1967, as edited by Pandit A.M. Ramanatha Dikshit.

The *Ūha-gāna*, the Ūha chant, is covered in the *Gāna-Saṁhitā* in 23 chapters, known as *Prapāṭhakas*. Usually each *Prapāṭhaka* is further divided into 2 *Ardhas*. In this treatise, *viṁśa* (विंश) is regarded as the unit (one *viṁśa* = 20 chants) and thus normally each *Prapāṭhaka* has 2 *Ardhas* = 2 *viṁśas* = 40 chants. But *Viṁśa* (which means 20) is not always 20: the word has a range from 6 (minimum) to 21 (maximum) number of chants (just as in the *Sāmaveda Saṁhitā*, a *Daśati* does not necessarily

have 10 verses). And therefore, for convenience, the practice adopted is that if any prapāṭhaka (of two Ardhas) has more than 40 chants, the first 20 or 21 chants are placed in the First Ardha, and the Second Ardha is sub-classified into two groups; the first sub-group accommodates 20 or 21 chants, and the second sub-group accommodates the rest. For example

Distribution of Chants

Prapāṭhaka	Total Chants	In First Ardha	In Second Ardha	
			Group I	Group II
IX	52	20	20	12
XXI	50	20	21	9
XXIII	47	20	20	7

The Ūha Gana Table

Parva	Prapāṭhakas	Total Chants
Daśarātra	1-6	222
Samvatsara	6-9	152
Ekāha	10-13	158
Ahina	14-17	146
Satra	18-20	121
Prāyaścitta	21	50
Kṣudra	22-23	87
Total		936 chants

Table
ŪHYA GĀNA

In this Saṁhitā, we have 6 prapāṭhakas, 17 ardhas, and 17 viṁśas. The viṁśas have at the minimum 3 and at the most 20 chants (none has more than 20).

Parva	Prapāṭhaka	In the first Ārdha	In the second Ārdha	Total no of Chants	
Daśarātra	1	20	9	29	
Samvatsara	1	—	7	7	} = 41
	2	20	14	34	

Ekāha	3	20	3	23	
Ahīna	3	—	17	17	} = 31
	4	14	—	14	
Satra	4	6	8	14	
Prāyeścitta	4	—	10	10	} = 19
	5	9	—	9	
Kṣudra	5	11	14	25	} = 52
	6	20	7	27	
			Total	209 chants.	

Thus the total number of Ūha and Ūhya chants in the *Gaṇa Sāmhita* is $936 + 209 = 1145$

Thus the entire *Gaṇa Sāmhita* has

No. of Gāyatri Chants	1
No. of Veya Chants	1197
No. of Āraṇya Chants	296
No. of Ūha Chants	936
No. of Ūhya-Chants	209
Total	<u>2639</u>

According to certain authorities, the total number of Sāman chants is 2723 (instead of 2639), two chants less in the Āraṇya, and 90 more in the Ūha and 4 less in the Ūhya: $(2639 - 2 + 90 - 4 = 2723)$.

Stoma and Viṣṭuti

Viṣṭuti, विष्टुति is a sub-classification of Stoma. The word "Stoma" means a "group", "a bunch", but in our case *Stoma* specifically means a set of *Stotras* of *glory* sung by *Udgātās*.

These stomas are of 9 types:

1. Trivṛt	(3)	6. Traystrimśa	(33)
2. Pañcadaśa	(15)	7. Caturvimśa	(24)
3. Saptadaśa	(17)	8. Catuṣcatvārimśa	(44)
4. Ekavimśa	(21)	9. Aṣṭacatvārimśa	(48)
5. Triṇava	(3x9 = 27)		

As we have said earlier, that of these nine stomas the first-six are used in *pr̥ṣṭha śaḍaha* of the *Dasarātra Parva*, and the rest three are used in the *Chandoma* of the same *Parva*.

Each stoma has three *paryāyas* (पर्याय). The stoma gets fully exemplified in the third *paryāya*. These stomas, based on *tr̥cas* (तृच्) and *Prāgāthas* (प्रगाथ), have a special texture of expressing glory; and periodicity of wordings; such expressions of periodicity are technically known as *viṣṭuti* (special type of praise, वि + स्तुति = विष्टुति). The nine stomas are reputed to have in all 30 *viṣṭutis*.

VEDIC MUSIC AND INSTRUMENTS

There are two modes of tracing the history of any cultural subject; one of them is the evolutionary and the other theistic. The concept of a prehistorical period is common to both of them. In the former case, an evolution is traced from the earliest primitivism, of which no written record of history has been maintained, and which is built up round a few objects of interest explored and excavated by our evolution-scientists. In the latter case, we have a divine theory according to which a group among the earliest men was blessed with a revealed or the Vedic Knowledge, which helped man in giving first names to the objects of his surroundings, but later on gave him an opportunity of developing culture, science and arts. We have no records of history of this period also, extending between the first revelation of the Vedas and the subsequent literature like the present day Vedāṅgas, Upāṅgas, the Upavedas, and even the various schools or Śākhās of the Vedas.

Shall we say that music evolved in the prehistoric India though in a very crude form, or shall we say that the earliest music was given to us through the rich verses of the Vedas, reaching to a climax in the Sāman music. Music may be said to be associated with the affluency of a particularly luxurious group of people, the Vaiśyas, the Paṇis of the early Vedic Period, who once belonged to the Aryan Society, but later on become hostile. The Paṇis of India established close trade links with people outside this country. They could have been easily the patrons of music and other fine arts. But there is another context in which music, as any other science, developed in India, i.e. round the elaboration of our popular yajñas. The yajñaśālās were our open air laboratories and observatories of our culture and science. The Prātiśākhya (of the Rk, Yajūṣ and Sāman schools) give a highly evolved use of the udātta, anudātta, svarit, ekāsruti and other svaras. The ancients of this period gave rhythms and rhymes to our verses, lyrics and sacrificial formulas also.

The remote music could be classified into two groups: purely emotional or sensuous. The one arises from language; it uses the entire vocal organ (वाक्-तंत्र संगीत) and the other from the swaying or wavering of the body and the pattering of feet (नृत्य). Metre and melody enhanced the charm of music and dance both. Nature exists with its exquisite beauty and grandeur. The simple hearted early Aryan lived to enjoy it and ultimately to conquer it. It is the strain of Nature on man that gave him dance and vocal music, and it is his godlike fight against Nature that gave him impassioned speech, beauty of form and motion on one side, and all that is divine in him on the other.

As Svami Prajñānanda, the scholarly author of "A Historical Development of Indian Music (1973) says: "The universe around him, the sun, the moon, the stars, the sky, and the ordered system of Nature created with him a great wonder and unbounded joy." Under these inspiring conditions, the man developed his earliest dance and music; and taking the divine words from the Veda or Śruti, the words of hope of peace and solace, beauty and charm, valour and courage, wrath and passion, he expressed his emotions through vāc (chandas and lyrics), and through the ecstasy of physical gestures.

A review of the Samhitās, the Brāhmaṇas and the Āraṇyakas, shows simplicity in form and in the presentation of music of early days. Music consisted of recitative hymns or stotras, stomas, invocations and prayers. People of this age conceived that all Nature's Bounties are as if sitting by them, the fire, the wind, the lightning, the rains, and they with joy started singing in low and high pitch tones. With the progress of "civilization and human intellect, the cultural sphere was lit up with a "heavenly glow." Next to the Supreme Reality, what man appreciated most was the Sun. The entire heaven, the celestial region was taken as if ruled by Varuṇa; Indra was of course, a manifested form of Supreme Energy; Agni was not only terrestrial, it was in midspace as lightning and in the heaven as the glorious sun. The Vedic hymns had also the suggestion of twin gods, like Mitrā-Varuṇa, Indra-Agni, etc. and of triple goddesses, Sarasvatī, Bhārati and Idā. Goddess Sarasvatī was physically defined in the Pauranic age, and she

became the presiding deity of fine arts, music, painting and sculpture and even of divine learning or sciences and various disciplines of study. Sarasvatī in the Vedic literature becomes a lady nurse along with twin Aśvins, who work as physicians and surgeons; in war, she functions as vajra; sometimes, she represents flowing streams of the mundane land, and sometimes the spiritual inner streams of human consciousness. In the Ṛgveda (also in the Yajur and other Saṁhitās, some minor rituals are known as prayājas (प्रयाज). The eleven prayājas are dedicated to eleven deities. The mantras which are chanted in the names of those devas were known as the Āpri-mantras (अप्ति), and these eleven gods are known as Āpri-Devatās: these eleven are Idha or Idhma, Tvaṣṭr, triad goddesses (Idā, Bhārati and Sarasvatī), Uśāsā-naktā (pair of night and day), Tanūnapat, Daivya-hotārā, Narāśṁsa, Vanaspati, Svāhākṛti and others (all so often represented different forms of blazing fire). The Āpri-hymns were recited in characteristic tunes.

In the Vedic times were evolved different types of musical instruments like Vīṇā (वीणा), Veṇu or Varṇśa (वेणु, वंश), Mṛdaṅga (मृदंग) – all of them were used in the Sāma-music. Some peculiar type of earthen drums were in use for signalling the time of arriving or attack of the enemies (thus from the oldest time, we had the music of war, as well as of peace); these drums were known as dundubhi (दुन्दुभि) (when made of the earthen material, then bhūmi-dundubhi), and were covered with the skins of animals. Later on, these drums were made of wood and covered with skin. Besides dundubhi, we had drums known under various names, like puṣkara and bhāṇḍa. Often, these drums were also used in Sāma-recitations. These *dundubhis* were used for different purposes; for signalling in war, and for Sāman chants.

जयतामिव दुन्दुभिः	: Rv. I.28.5
स दुन्दुभे सन्निधेन	: Rv. VI.47.29
अथ प्रोथ दुन्दुभेदुच्छ्रुता	: Rv. VI.47.30
केतुमदुन्दुभिर्वावदीति	: Rv. VI.47.31

While explaining; अथप्रोथ दुन्दुभे (VI. 47.30), Sāyana addressed the *dundubhis* to kill the enemy; *vadhasva*. They could also be used to call men who lived at remote distances; केतुमेद दुन्दुभिः वावदीति (Rv. VI. 47.31). Sometimes victory used to be

announced by the grave and majestic sounds of the bhūmi-
dundubhi and dundubhi. In the Taittirīya Saṁhitā (I.5.9.30),
we find the mention of "dundubhin Samghaiti", or "bhūmi-
dundubhin aghaiti" (I.5.9.30).

The bhūmi-dundubhi and dundubhi were also used to
keep the rhythms and beats of songs and dances. Besides these
drums, many musical instruments of *vīṇā* (वीणा) and *veṇu* (वेणु)
classes were devised to suit the purpose of singing and dancing
in the latter Vedic times. We have an interesting passage in the
Yajurveda:

प्रतिश्रुत्वायाऽअर्त्तनं घोषाय भपमन्ताय
बहुवादिनमनन्ताय मूकं शब्दायाडम्बरघानं
महसे वीणावादं क्रोशाय तूणवध्वरस्पराय
शङ्खध्वं वनाय वनपमन्त्योरण्यय दावपम् (Yv. XXX. 19).

For echo, a reviler; for noise, a snarler; for end, a very
talkative man; for endless, a mute; for sound, a drummer; for
might, a lute-player, for cry, a flute-blower; for confused
tone, a conch-blower; for the wood, a wood-ranger; for a
partly-wooded land, a forest fire-guard (Griffith). The passage
clearly indicates the professional music instruments – drum,
lute, flute and conch.

At another place, we have the passage: "वनस्पतयो विमुच्यध्वम्"
(Yv. IX. 12), which normally means "Be ye set free, ye
Forest-lords."

It seems that *vanaspati* word stands for a wooden
musical instrument which was constructed out of a hollow
trunk of a tree covered with skin. The Taittirīya Saṁhitā says
that *vāk* entered into the wooden instrument. *vanaspati* to
declare or proclaim something: "स वनस्पतिं प्रति" (VI. 1.25). The
vāk means sound, and sound, accompanied by some news,
good or bad, came out from the dundubhi, *vīṇā* or *tūṇabha*; वाक्
वनस्पतिषु वदति य दन्तुमि यत्नमे च वीणायाम् (Tait. Sam. VI 1.25).

In the Kāṭhaka Saṁhitā (III. 4.5), the demons and the
evil spirits were driven out by the sound of the *vanaspati*; य
वनस्पतिषु वाक् ते तेन वरुणन्ते. The Yajurveda (XXX. 19) has used the
word; अडम्बर (āḍambara) (शब्दायाडम्बर घाते): where *āḍambara* is a
musical instrument made up of *udumbara* wood. In the same
Saṁhitā, we have a word *gargara*: अत्र न्वरति गरि (Kāṭhaka VIII.
69. 9). The *gargara* has been known as a musical instrument

used in war, also later on known as *raṇa-bherī* (रण-पेरी) or war-trumpet (गर्गर गर्गस्त्वनियुक्तो बाधविशेषः – Sāyaṇa).

In the Vedic Saṁhitās, we find another musical instrument *nāḍī* and *piṅga*.

अ स्वराति गर्गरीगोधा परि स्निग्धत् !

पिङ्गा परि चनिष्कदधौदन्त्राय ब्रह्मोद्यतम् ॥

(Rv. VIII. 69. 9)

In the Rgveda (II. 43. 3) another instrument *Karkari*, along with a few others has been mentioned:

आवदंस्तवं शकुने भद्रसा वद तूष्णीमासीनः सुमतिं चिकिद्धि नः ।

यदुत्पतन्वदीस कर्करियथा बृहद वदेम विदथे सुवीराः ॥

Sāyaṇa admitted *karkara* or *karkari* as a musical instrument which was in use in the Vedic society. But from the reference of the Kāthaka Yajurveda (IV. 35. 5) “*āghātaḥ karkarāya samvadanti*,” we know that *karkari* was known as clapping of the hands, i.e. the sound produced by the clapping of the two hands, and the sound used to help the rhythm (*tāla*, ताल) of dance and music. In some of the sacrificial functions and specially in the *sīmantonnayana* ceremony, the unmarried maidens used to dance along with songs, keeping *tāla* by clapping of the hands and they used to dance in a circle around blazing sacrifice as to please the presiding deities.

In the commentary of a Rk verse:

वृषारवाय वदते यधुपावति चिच्चिकः ।

आघाटिभिरिव धावयन्नरण्यानिर्महीयते ॥

(Rv. X. 146. 2)

Sāyaṇa mentions the names of some musical instruments of the Vedic times – *aghāta*, *ghāṭalikā* and *kāṇḍa vīṇā* (आघात or आधार, घातलिका, काण्ड-वीणा). The instrument *nāḍī* (नाडी) is a kind of flute or harp-like *vīṇā*. It may be the same or very much similar to *tunabhi* (तुनाभि), of which we have a mention in the Taittirīya Saṁhitā (*tunabha* or *tunabhi* VI. 1. 25.).

Similarly, we have a mention of the hundred-stringed *vīṇā* in the Vedic literature; of course, the word *vīṇā* does not occur in the Rgveda. There is a musical instrument, named as *vāṇa* (a term commonly synonymous with *arrow* or *śara* (शर). The word *Vāṇā* has the following occurrence in the Rgveda:

वाणः

: VIII. 20. 8

वाणम् : I. 85. 10; IV. 24. 9; IX. 97. 8

वाणस्य : IX. 50. 1; X. 32. 4

In the following verse, the word *vāṇa* has been used for *vīṇā*:

ऊर्ध्वं नु नुद्रेऽवतं त ओजसा घघ्हाणं
चिद् विभिदुर्वि पर्वतम्
घमन्तो वाणं मरुतः सुदानवो
मदे सोमस्य रण्यानि चक्रिरे

(Rv. I. 85. 10)

“घमन्तो वाणं” has been translated by me and other commentators as “blow upon their pipes”. Some of the commentators like Sāyana takes *vāṇam*, as the hundred stringed *vīṇā*: मरुतो वाणं शतं संख्याभिः युक्तं वीणा विशेषं घमन्तः वादयन्तः ।

According to Sāyana, *dhamantah* is not blowing but playing on the musical instruments *vādayantah*.

The strings of these instruments were made of *muñja* grass. In the Brāhmaṇa period, a very special *vīṇā* was devised and named as *Katyayana vīṇā*, by a great scholar reputed for his *Śrauta Sūtras*. It is said that Kātyāyana Muni devised *Kātyāni vīṇā*. In all these three – *vīṇā*, *vāṇa* and *kātyāni* – the seven tones (*svaras*) were provided. We have a very significant verse in the R̥gveda:

तदिस्सघस्थमपि चारु दीघय गावो यच्छसन्वहतुं न घनेव ।

माता यन्मन्तुर्युथस्य पूर्व्याभि वाणस्य सप्त-धातुरिज्जनः ॥

(Rv. X. 32.4)

The strings of these instruments were of an alloy of seven metals. In our translation of the R̥gveda, the last line of the verse has been rendered as: “where hymns full of wisdom are being recited by a group of worshippers in seven tones of voice.”

The *sapta-dhatus* may be seven metals, (bones, blood, marrow, flesh, urines, faeces, and semen – Sāyana. The same word may stand for seven tones or seven *svaras* also: (षड्ज ऋषभ, गान्धार, मध्यम, पंचम, धैवत and निषाद).

It has been the view of some scholars that the *laukika svaras* of present day music evolved from the *sthāna svaras* (register tones) like the *udātta*, *svarita*, *anudātta*, *eka-śruti* etc. in the post-Vedic age.

Svami Prajñānanda, who has worked a lot on the history of Indian music does not agree with Śayaṇa. To him, as to so many other scholars, the word *sapta-dhātuḥ* in the Rg verse means seven *svaras*. In the *Aitareya Brāhmaṇa* (V. 1. 5), we find that the wives of the performers of yajñas used to pluck the wires of the *Kāṇḍa-vinā* and one of the Princes struck the earthen drum (*bhūmi-dundubhi*) and all the singers sang the Sāmans in unison (अनेथेन साम्ना स्तवते – V. I. 15).

The collation of seven metres with seven *svaras* originated from Piṅgala the author of the Chanda Śāstra (of course, this collation does not carry any sense). Gāyatrī with ṣadja, uṣṇik with ṛṣabha, anuṣṭubh with gāndhāra, bṛhatī with madhyama, paṇkti with pañcama, triṣṭubh with dhaivata, and jagatī with niṣāda.

Notes and scale of the Vedic music

In reality, the Vedic music is the Sāmagāna, though there are standard styles also peculiar to the recitations of Rk verses and Yajuh. In his commentary on the Kṛṣṇa Yajurveda, Śayaṇa says, पादश्च गीतिः हा उ इत्यादिकं साम यजुर्वेद गीतम् पादनार्थचर्चनेपेना वृत्त-बद्ध मन्त्राः ऋचः । गीतिरूपाः मन्त्राः सामानि i.e. verses in metres with measured lines are the Rks, but the lyrics are the Sāmans. Śayaṇa described many types of Sāmans like Rathantara, Bṛhat, Vairpūra, Raivata etc. Kātyāyana of the Kāṭīya Śrauta Sūtra says: ऋचो यजूंषि, सामानि निगदा मन्त्राः (1. 45). Ācārya Karka made explicit the meaning of the Sāma or Sāman when he says: प्रगीतं मन्त्रावाक्यं सामेयुष्येत यतः पूर्वं प्रतीतत्वाद् गीतिरचैव सामशब्देनाभिलक्ष्यते । In the Samika period the ṛes (ऋच्) or stanzas were sung and chanted either with three register or base notes (anudātta, svarita and udātta), or grave or bass, circumflex or medium, and high or acute were used as the accent-tones for the speech-music or recitation only. The Sāman notes prathama (प्रथम) etc. were quite distinct from them in their characteristic and tonal value. The authors of the prātiśākyas said that the Sāmans were the combination of vāc (वाक्) and prāṇa (प्राण) – speech and vital air, which have been conceived as *puruṣa* and *prakṛti* in the Indian philosophy.

Thus, in the earliest times we had the base notes or accent notes only (अनुदात्त, स्वनि and उदात्त) and later on, the Sāman music was developed; mid-between, we had different strata also. After the evolution of five Sāman notes (प्रथम, द्वितीय, तृतीय, चतुर्थ and मन्द्र), the octave, i.e. the Saptaka was completed with addition of the lower sixth, अतिस्वर्य, and the upper seventh, Kṛuṣṭa (कृष्ट). Besides the principal notes, prathama etc. there were some optional or secondary notes, such as jātya (जाल्य) or independent, abhinihiṭa (अभिनिहित) or absorbed, kṣipra (क्षिप्र) or hastened, praśliṣṭa (प्रश्लिष्ट) or constructed etc. The principal notes were called the *prakṛti* ones, while the optional or secondary notes the *vikṛti* ones. The Taittirīya Prātiśākhya further prescribed seven varieties of sound-tones for Sāma-gāna. There were (i) Upanśu (उपंशु) or inaudible (ii) dhvani (ध्वनि) or murmur, (iii) nimada (निमद) or whisper, (iv) upamidamat (उपमिदमत) or mumbling (v) mandra (मन्द्र) or soft (vi) madhya (मध्य) or middle (vii) tāra (तार) or loud.

What is rāga (राग)? Rāga is said to be a psychomaterial object or an objective expression of subjective feelings of the human mind. The mental feelings or sentiments and materials like *sāhitya* (साहित्य), *chhanda* (छन्द), *tāla* (ताल), *laya* (लय) etc. are the ingredients of a rāga. A rāga is first designed ideally in the mind and then is projected outside in material sound form; In other words, we would say that a rāga is a construction or projection of the mind, and therefore, it can be said to be an image of the subject, idea or ideal.

The nature of rāga is determined by the melodic movements, known as *varṇa* (वर्ण) which helps to create and manifest the pleasing and soothing sensation (*varṇa* to manifest). Again a rāga is known by its constituent tones and essential like the sonant (श्रेश or वादी), the consonant (संवादी), the dissonant (अनुवादी), the initial (ग्रह), the final (न्यास) etc. Bharata of the Nāṭyaśāstra first promulgated them for defining the rāgas; rāga creates a pleasing sensation in mind (रञ्जयति इति रागः). In essentials, we find a vital force which animates and manifest the form of a rāga. This vital force or *prāṇa* is known as *vādī*. Since it speaks the nature of a rāga, it is known as *vādī* (वदनात् इति वादी).

The essentials are known as the determining characteristics.

A rāga is sustained and animated by its inherent emotional sentiments and moods that lie in the microtones, which constitute the forms of the tones and tonal successions. Narada, in Śikṣā (1st Century A.D.) gave the names of five microtonal units (श्रुति, तीव्र, दीप्त) etc., which were extended to 22 by Bharata, which are surcharged with aesthetic sentiments and moods.

Ten qualities or guṇas of the Vedic Sāma-gāna and laukika classical music – these qualities (गुण) enrich and make manifest the rāgas and subsequently the songs (गीति). The ten qualities are:

1. Raktam (रक्तम्) – It is produced by the combination of lute (वीणा) and flute (वेणु), thereby men as well as animals are attracted towards the melody of a song.
2. Pūrṇa (पूर्ण) – The presentation of metres (छन्द), stanzas (पद) and letters (अक्षर) helps to the complete formation of tones and microtones.
3. Alamkṛta (अलंकृत) – It is an easy process of manifesting the tonal sound in the bass and the high octaves.
4. Prasanna (प्रसन्न) – Easy of recognition.
5. Vyakta (व्यक्ता) – Expression of the stanzas (पद), fully equipped with music-parts (धातु), words (कथा), metres (छन्द), notes (स्वर) and melodies (गण).
6. Vikṛṣṭa (विकृष्ट) – Distinct manifestation of clear expression of the words and sentences. (also clear use of notes of the high pitch).
7. Ślakṣṇa (श्लक्ष्ण) – It is fine and subtle manifestation of the notes in different tempo. (in *vilambita* or slow tempo).
8. Sāma (साम) – Proper sittings of the four melodic movements or *varṇas* to rhythm and tempo.
9. Sukumara (सुकुमार) – Easy and graceful manifestation and expression of notes in different octaves (सप्तक), bass, medium and high (मन्द्र, मध्य, तार).
10. Mādhurya (माधुर्य) – The natural, graceful and sweet expression of pada, akṣara and svara (stanzas, letters and notes).

Notes in music – The succession of seven notes forms the basic structure of the rāga. Even five or six notes can construct a form of melody, which is the soul of music. The notes are of two kinds: placed (सुद्ध) or displaced (flat or chromatic, कोमल). The displaced or flat notes are so called because of the shifting positions of the seminotes or microtones of the placed or Suddha notes. In Christian era, we did not have subtle notes or seminotes i.e. (श्रुति) but Nārada mentions them.

दीप्तायता करुणानां मृदुमध्यमयोस्तथा ।

श्रुतीनां योऽविशेषज्ञो न स आचार्य उच्यते ॥

Whilst Nārada gave definitions of only five semi-tones or microtones, Bharata discovered 22 of them, based upon the five casual microtones or genera (जाति) as used by Nārada. Bharata also devised twenty-two microtones on the length of the wires of two same sized lutes (वीणा): cala (चल) and acala (अचल) or adhruva (अध्रुव) and dhruva (ध्रुव), and determined four subtle and audible microtonal units that constitute the stuff of the note; (षड्ज) or ṣaḍja. He placed the note Sadja on the fourth microtonal unit. He made the seventh microtone as the seat or base of the note ṛsabha (ऋषभ), the ninth one as the base of gāndhara (गान्धार), the thirteenth one as the base of gāndhara (गान्धार), the thirteenth one as the base of madhyama (मध्यम), the seventeenth one as the seat of pañcama (पञ्चम), the twentieth one as the seat of dhaivata (धैवत), and the twenty-second one as the base of the note niṣāda (निषाद). This allotment of seven notes continued up to the middle of the nineteenth century, when it was changed by western scholars and Hindu and Muslim ustāds also. We shall not enter into these details here.

Microtonal unit 4th 7th 9th 13th 17th 21th 22nd note ष ऋ गा म प धै नि.

Sāman Notes – In the *Rk Prātiśākhya*, we have a statement: सप्तस्वरा ये यमास्ते, The Sāma-gāna (सामगान) is sung in a descending order. The pitches or tone-qualities of the notes of the Sāma-gāna were realized by their respective *dīptis* (दीप्ति) or gradual lightening up, which means the gradual sharpening or hightening, and hence the word yama is used in this context, yama or regulator. These yamas are seven, i.e. the seven, Sāman notes: कृष्ट, प्रथम, द्वितीय, तृतीय, चतुर्थ मन्द्र and अतिस्वार्थ. Both Gārga

Gopālayajivā and Prof. Whitney consider *trītiya* or the third as medium (म) and upper seventh, first, and second notes as higher or sharper in gradation, i.e. उक्षिप्त, उक्षिप्ततर and उक्षिप्ततम, or sharp, sharper and sharpest, and the lower fourth, fifth and sixth notes as lesser or lower in gradation, i.e. अवक्षिप्त, अवक्षिप्ततर and अवक्षिप्ततम, or low, lower and lowest. The process of gradual sharpening (*dīpti*) goes a long way to prove that the singers of the Vedic music used seven notes in their Sāma-gāna, though commonly three, four or five notes were used in most of the Sāmans.

एतैर्भावैस्तु गायन्ति सर्वाः शाखाः पृथक्-पृथक् ।
पञ्चस्वैव तु गायन्ति भूयिष्ठानि स्वरेषु तु ॥
सामानि षट्सु चान्यानि सप्तसु द्वे तु कौथुमाः ॥

(*Puṣpa-sūtra*).

From these lines, it is evident that different recensions (शाखा) of the Vedas used different numbers of note. Specially, the Kauthuma recension used seven notes in two particular gānas, (सप्तसु स्वरेषु द्वेसामानि गीयते कौथुमः शाखिनाम्). It will thus be seen that the Sāmans differed from one another in their modes and forms with regard to the use of different notes, and though the *audava* or pentatonic form of the Sāmans were mostly sung by the Vedic singers, yet *ṣaḍava* or hexatonic, and *Sampūrṇa* or heptatonic forms of Sāmans were prevalent in the Vedic society.

Nārada also described the seven Sāman notes. He said that they were both in descending and reverse order (म, गा, ऋ, ष, ध, नि प):

यः सामगानां प्रथमः सं वेणोर्मध्यमः स्वरः ।
यो द्वितीय सः गान्धार सृतीय स्तृषमः स्मृतः ।
चतुर्थ षड्ज इत्याहुः पञ्चमो धैवतो भवेत् ।
षष्ठे निषादो विज्ञेयः सप्तमः पञ्चमः स्मृतः ॥

Here Nārada mentioned two kinds of gānas – Vaidika and laukika, in terms of *vīṇā* and *veṇu* (वीणा-वेणु).

Relation between *anudātta*, *udātta* and *svarita* and the seven notes of music – Grave (अनुदान्त), circumflex (स्वरित) and high (उदान्त) tones were the base notes or accent tones, from

which seven notes of the Vedic and also indigenous (देशी) music evolved. The *svārīta* or the circumflex was the gliding middle and was regarded as the tonic of the early songs, and a descent from this tonic became *anudāṭṭa* or grave and an ascent from tonic became *udāṭṭa* or high. *Svārīta* or circumflex, i.e. tonic would, therefore, be the combination of the two, deep tone and high tone. Among the seven *laukika* (or देशी) tones, *ṛṣabha* and *dhaivata* (देशी) or *Tṛtīya* and *mandra* (Vedic) evolved from the *anudāṭṭa* or grave accent tone; *niṣāda* and *gāndhāra* (देशी) and *atisvārya* and *dvitīya* (Vedic) from the *udāṭṭa* or high, and *ṣaḍja*, *madhyama* and *pañcama* (देशी) or *caturth*, *prathama* and *kruṣṭa* (Vedic) from the *svārīta* or circumflex. We have a statement in the *Rk - Prāṭiśākhya*, “त्रिषु मन्द्रादिषु स्थानेषु एकैकस्मिन् – सप्त सप्तयमाः भवन्ति।” – three sets of seven notes of bass, medium and high (मन्द्र, मध्य, तार) evolved to form the complete *saptaka* (octave) of both the Vedic (वैदिक) and *deśī* (देशी) music.

Thus we have the medium or *madhya-saptaka* scale *deśī* notes:

anudāṭṭa	svārīta	udāṭṭa
ऋ धै	ष म प	नि गा
2 6	1 4 5	7 3
(grave)	(medium)	(high)

And the *madhya-saptaka* scale of the Vedic notes would be:

anudāṭṭa	svārīta	udāṭṭa
तृतीय मन्द्र	चतुर्थ प्रथम कृष्ट	अतिस्वार्थ द्वितीय
3 5	4 1 7	6 2
(grave)	(medium)	(high)

For them, who regards Vedic *Kruṣṭa* as corresponding to *laukika* *madhyama*, *prathama*, *gāndhāra* etc. arrangements may be as follows:

	<i>Laukika</i>		<i>Vedic</i>
स्वरित	म प प	प्रथम	गा
उद्गात	गा नि	द्वितीय	ऋ

अनुदात्त	ऋ	धै	तृतीय	प
			चतुर्थ	नि
			मन्द्र	धै
			मध्य	प
			कुण्ड	प

But if we follow Nārada's order – “यः सामगानानां प्रथमः स वेणोर्मध्यमः स्वरः” – than we get the descending order as:

प्रथम	प		
द्वितीय	गा		
तृतीय	ऋ		
चतुर्थ	प		
मन्द्र	धै	or	नि
मध्य	नि		प
तार	प		प

(Most of the material of this chapter has been taken from Svami Prajñānanda's "Historical Development of Indian Music," published by Firm K.L. Mukhopādhyāya, Calcutta, (1973).

Methods of Singing Sāma-gāna

When the Rk stanzas were set to tune with the Vedic tones, prathama, dvitīya, tṛtīya, caturtha, mandra, atisvārya and kruṣṭa which evolved and developed in a gradual process, Sāmagāna came into being in the Vedic society. This caused certain structural changes also in the Sāman texts. The hymns of the R̥gveda were set to music in the Sāmaveda. The important textual changes were of the following kinds:

1. Vikāra (विकार) – or changes of letters, e.g. Agne becomes Ognai.
2. Viśleṣana (विश्लेषण) – Word is broken in parts, e.g. vītaya becomes vai-taya. 2yi.
3. Vikarṣana (विकर्षण) – Vowel is lengthened, and thus ye becomes ya 2 3 yi in the Saman.
4. Abhyāsa (अभ्यास) – i.e. repetition, e.g. taya 2 yi twice as taya 2 yi, taya 2 yi.
5. Virāma (विराम) or pause – Singing a part of the word after a pause, e.g. gr̥ṇānam – havya dātaye (गृणन् हव्य दत्तये), one is to sing gr̥ṇāno ha, and then after a short pause vya dātaye.

6. Stobha (स्तोभ) – Introduction of exclamatory words in the midst of a song, such as (auhāva), हा, उहाउ (*ha, uhāu*).

Gradually, there evolved a fixed system of notation (स्वरलिपि) which was numerical, and the notes of the Sāma-gāna were used to be indicated by the figures 1,2,3,4,5,6 and 7. It may be mentioned here that usually the Sāmans were sung in pentatonic scale with five tones; Kauthuma Śākhā used six, and sometimes seven notes. The Vedic notes were indicated thus:

Number	Vedic tone	Laukika tone
1	prathama	madhyama (म)
2	dvitīya	gāndhāra (गा)
3	trītiya	ṛṣabha (ऋ)
4	caturtha	ṣadja (ष)
5	mandra	dhaivata (धै)
6	atisvārya	niṣāda (नि)
7	kruṣṭa	dpancama (प)

Thus descending order is म, गा, ऋ, ष, धै, नि, प, (म, ग, रे, स, घ, नि, प) (dha, ni, pa all bass).

Illustrations

Śri Satyavrata Sāmaśrami Bhattachārya has edited the Sāma veda saṁhitā with the commentary of Sāyaṇa, and with Sāman chants in appropriate notations, here we are reproducing two of them:

(i) of प्र म॑ हिष्ठाय गायन (S. 107)

(ii) of न किष्टं कर्मणा (S. 243)

The first one (S. 107) has been turned in three ways, and the second (S. 243) in two ways.

१ २ २ २ १ २ २ १ २ २ १ २
प्र म॑ हिष्ठाय गायन स्तुतान्ते वृद्धने शुक्लशोचिषे ।

२ १ २ २ २ २
उप स्तुतासो अग्रये ॥ १ ॥ १०७

I प्र म॑ ष॒ षा॒ र॒ इ॒ ष्ठा॒ य॒ गाय॒ता । कृ॒ता॒न्वे॒र । वृ॒क्ष॒ते
 शू॒क्रा॒श्चै॒र । चा॒र॒श्च॒ इ॒षा॒ इ॒ । उ॒पा॒ञ्चै॒श्चै॒ । स्तो॒ता
 सो॒श्चै॒ । ग्रा॒श्च॒ पु॒यो॒ ई॒षा॒ इ॒ ॥ २६ ॥

II प्र म॑ ष॒ षि॒ ष्ठा॒ य॒ । गा॒पू॒य॒ता । कृ॒ता॒र॒श्चै॒र । वृ॒क्ष॒ता
 ता॒श्चै॒ शू॒र । क । शू॒चा॒र॒श्च॒ इ॒षा॒ इ॒ । उ॒प । स्तु॒य॒ती॒र ।
 ऊ॒षा॒ इ॒ । चै॒श्चै॒ । स॒ञ्चै॒र॒श्चै॒ । गा॒पू॒या॒ इ॒षा॒ इ॒ ॥ २७ ॥

III प्र म॑ ष॒ षि॒ ष्ठा॒ य॒ गा । इ॒या॒श्च॒ इ॒श्चै॒श्चै॒ । य॒त॒कृ॒ता॒न्वे
 वृ॒क्ष॒ते॒ शू॒क्रा॒श्चै॒र । चै॒र । च॒ुवा॒र॒ इ॒ । चा॒ इ॒षा॒ र॒ इ॒ । उ॒पा॒
 इ॒षा॒ इ॒ । स्तो॒ता॒श्चै॒ । सो॒ञ्चै॒र॒श्चै॒ । ओ॒र॒श्चै॒
 पु॒ । इ॒ । उ॒ ॥ २८ ॥

नकि॑ष्टं कर्म॒णान॑ग्र॒द्यश्च॑कार॒सदा॑वृ॒धम् ।

इन्द्र॑ नय॒च्चै॒र्विश्व॑गूर्त्त॒मृभ॑व॒सम॑ध॒ष्टं ध॑ष्णु॒मोज॑सा ॥ (S. 243)

I नकि॑ष्टा॒श्च॒ कर्म॒णान॑ग्रा॒त् । य॒श्चा॒का॒रा । स॒दा॒वृ॒
 धा॒श्च॑म् । स॒दा॒वृ॒धाम् । इन्द्रा॑न॒या । चै॒र्विश्व॑ग । त-

corresponds to gāndhāra, the third or the *Trītiya* corresponds to ṛṣabha, the fourth, the caturtha corresponds to ṣaḍja, the fifth corresponds to dhaivata, the sixth to niṣāḍa, and the seventh to pañcama. On this effect we have in the *Nārada Sikṣā*, the following lines:

यः सामगानां प्रथमः स वेणोर्मध्यम स्वरः ।
 यो द्वितीयः स गान्धारस्तृतीय स्त्वृषभः स्मृतः ॥ (1)
 चतुर्थः षड्ज इत्याहुः पञ्चमो धैवतो भवेत् ।
 षष्ठो निषादो विज्ञेयः सप्तमः पञ्चमः स्मृतः ॥ (2)

Thus instead of सा रे ग म प ष नि in our popular music, we have in the Sāman music the order: म ग रे सा ष नि प

Not only this, in the Sāman language the names of the seven notes are also different. We have in the *Nārada* text, the lines:

प्रथमश्च द्वितीयश्च तृतीयोऽथ चतुर्थकः ।
 मन्द्रः कृष्टो ह्यतिस्वर एतान् कुर्वन्ति सामगाः ॥

The seven notes in the Sāman music known as: prathama, dvitīya, tṛtīya, caturtha, mandra, kṛuṣṭa and atisvāra.

INDICATION OF NOTES OR SVARAS ON FINGERS.

During the Sāman music, the chanter, as he draws the notes from the vocal organ, he indicates the same on the fingers of the of the left and right hands. For this the chanter sits erect with his both palms flat and open and comfortably supported on the respective knees. The fingers rest open, and placed in easy contact respectively with each other. The chanter with the fore-part or the tip of his thumb touches the joint lines (the parva rekhā) of the fingers. The first joint (the prathama parva) of the fingers are totally eliminated in this indication process.

Nārada has well described the details in the following lines:

As a convention, it has been accepted that the kṛuṣṭa note rests on the first parva of the thumb, and then the lowest parva is the prathama note. Then the chanter touches with the fore – part or the tip of the thumb the middle parva or pradesanī or tarjanī (the fore-finger): to indicate the dvitīya svara. On the

middle parva of the middle finger is conventionally indicated the third or the *trītiya* svara. On the middle parva of the *anāmikā* (the ring finger) is conventionally regarded as the *caturtha* svara. On the middle parva of the little finger (*kaniṣṭhikā*) is indicated the *mandra* svara, and at the lowest joint line (*parva-rekhā*) of the little finger is the seat of the *atisvāra* svara. In support of it, we have the lines of Nārada:

अङ्गुष्ठस्योत्तमे कृष्टो ह्यङ्गुष्ठे प्रथमः स्वरः ।
 प्रादेशिन्यां तु गान्धार ऋषभस्तदनन्तरम् ॥
 अनामिकायां षड्जस्तु कनिष्ठकायां च धैवतः ।
 तस्याधस्ताच्च योन्यास्तु निषादं तत्र विन्यसेत् ॥

The symbol र (ra) on the top of syllables:

On the top of certain syllables of the Vedic verses (in the *Sāmaveda* is scribed the letter र (ra) of the *Devanāgarī* script. This is indicated by the fingers on the left palm:

- (i) १ र is indicated by slightly curved small finger (*kaniṣṭhikā*) touching the palm.
- (ii) २ र is indicated by the ring finger, curved and touching the palm.
- (iii) ३ र is indicated in the same way indicated by the middle finger, curved and touching the palm.
- (iv) ४ र is indicated by the *trajānī* or the fore-finger curve and touching the palm.
- (v) ५ र is indicated by placing the thumb on the fore-finger and clasping the palm.

Then the palm is thrown open, and the fingers are let free by and by, starting with the small finger at the ६ र – This goes up to १० र. For further ar's the process is again repeated—as for १ र to १० र – If in the line of a verse, there appears २ र (the sign called *avagraha*) or 2 (such an indication), then the *dviṭīya* svara (i.e. the *gāndhāra*) is used, doubly prolonged (*dīrgha*). Similarly, if (3) or syllable *tri* is indicated, the word preceding it is three times repeated or pronounced. Similarly if (2) or syllable *dvi* is used, then the preceding word is repeated twice.

Index

Verses of the Sāma Veda

Index

Index of the Index

सामवेद-मन्त्रवर्णानुक्रम

अक्रान्तसमुद्रः प्रथमे	529,1253	अग्रे तव श्रवो वयो	1816
अक्षत्रमीमदन्त ह्यव	415	अग्रे त्वं नो अन्तम	448,1107
अगन्म महा नमसा	1304	अग्रे देवां इहा वह	792
अगन्म वृत्रहन्तमम्	89	अग्रे नक्षत्रमजरमा	1530
अग्र आ याहि वीतये	1,660	अग्रे पवस्व स्वपा	1520
अग्र आ याह्यग्निरि	1552	अग्रे पावक रोचिषा	1521
अग्र आयुषि पवसे	627,1464,1518	अग्रे मृड महौ अस्य	23
अग्र ओजिष्ठमा पर	81	अग्रे यजिष्ठो अघ्वरे	100
अग्नि तं मन्ये यो	425,1737	अग्रे युहृक्षा हि ये	25,1383
अग्नि दूतं वृणीमहे	3,790	अग्रे रक्षा णो अंहसः	24
अग्नि नरो दीधितिभिः	72,1373	अग्रे वाजस्य गोमत	99,1561
अग्नि वो देवमग्निरि	1219	अग्रे विवस्वदा भर	10
अग्नि वो वृधन्तमध्वराणां	21,946	अग्रे विवस्वदुषस	40,1780
अग्नि सूनुं सहसो जात	1555	अग्रे विष्वेभिरग्निरि	1503
अग्नि हिन्वन्तु नो धियः	1527	अग्रे सुखतमे रथे	1350
अग्नि होतारं मन्ये	465,1813	अग्रे स्तोमं मनामहे	1405
अग्नि प्रतनेन जन्मना	1711	अग्रेगो रजाप्यस्तविध्यते	1616
अग्नि प्रियेषु धामसु	1710	अग्रे सिन्धूनां पवमानो	1033
अग्निनाग्नि समिध्यते	844	अचिक्रदद्वां हरि	497,1042
अग्निमाग्नि हवीमभिः	791	अचेत्यग्निश्चिक्रिति	447
अग्निमिन्धानो मनसा	19	अचोदसो नो धन्वन्तिवन्दवः	555
अग्निमीहिष्वावसे	49	अच्छ कोशं मघुक्षुत	658
अग्निमीडे पुरेहितं	605	अच्छ नः शीरशोचिधं	1554
अग्निस्मि जन्मना	613	अच्छ नो याह्या वहाभि	1384
अग्निरिन्द्राय पवते	1825	अच्छ व इन्द्रं मतयः	375
अग्निस्कथे पुरेहितो	48	अच्छ समुद्रमिन्दवो	659
अग्निर्हविः पवमानः	1529	अच्छ हि त्वा सहसः	1553
अग्निर्जागार तमृचः	1827	अजीजनो अमृत मर्त्याय	1508
अग्निर्जुषत नो गिरो	1406	अजीजनो हि पवमान	1365
अग्निर्ज्योतिर्ज्योतिरग्नि	1831	अज्ञते व्यज्ञते समज्ञते	564,1614
अग्निर्मूर्द्धा दिवः ककुत्	27,1532	अतश्चिदिन्द्र न उपा	215
अग्निर्वत्राणि जह्वन्तद्	4,1396	अतस्त्वा रथिरप्ययद्	838
अग्निर्ह वाजिनं विशे	1738	अतर्हि मन्युषविणं	223
अग्निस्तिग्मेन शोचिषा	22	अतो देवा अवनु	1674
अग्रे केतुर्विशामसि	1531	अत्यायातमक्षिना	174-
अग्रे जस्तिर्बिषपति	39	अत्या हियाना न	11'
अग्रे तमद्याधं न	434,1777	अत्रा वि नेमिरेषा	1808

अत्राह गोरमन्वत	147,915	अपामिवेदूर्मयस्तर्तुण्णाः	544
अथा ते अन्तमानां	1089	अपामीवामप स्निग्धमप	397
अदर्हस्तमसृजो	315	अभिबल्कद्रुवः सुतमिन्द्रः	131
अदर्शि गातुवित्तमो	47,1515	अपूर्वा पुरुतमान्यसै	322
अदाम्यः पुरेता	1556	अप्सा इन्द्राय वायवे	995
अदृश्रज्ञस्य केतवो	634	अप्स रेतः शिश्रिये	1844
अद्य नो देव सवितः	141	अबोधि होता यजथाय	1747
अद्याद्या धःध इन्द्र	1458	अबोध्यग्निः समिधा	73,1746
अद्य क्षपा परिष्कृतो	1631	अबोध्यग्निर्ज्म उदेति	1758
अद्य ज्यो अद्य वा	52	अभिक्लृन्दन्कलशं	1032
अद्य त्विषीमां अभ्योजसा	1488	अभि गव्यानि चोतये	1062
अद्य धारया मध्वा	1020	अभि गावो अघन्विषु	962
अद्य यदिमे पवमान	1496	अभि गोत्राणि सहसा	1855
अद्या त्वं हि नस्करो	1551	अभि ते मधुना पयो	652
अद्या हिन्वान इन्द्रियं	839	अभि त्वं देवं सवितार	464
अद्या हीन्द्र गिर्वण	406,710	अभि त्वं मेषं पुरुहूत	376
अद्या ह्याग्रे क्रतोर्भद्रस्य	1778	अभि त्रिपृष्ठं वृषणं	528,1408
अद्य यदस्मिन्वाजिनीव	539	अभि त्वा पूर्वपीतय	256,1573
अद्युक्षत प्रियं मधु	1039	अभि त्वा वृषपा सुते	161,731
अध्वर्यो अद्रिभिः सुतं	499,1225	अभि त्वा शूर नोनुमो	233,680
अध्वर्यो द्रव्या त्वं	308	अभि धुम्नं बृहद्यशः	579,1011
अनवस्ते रथमश्वाय	440	अभि द्रोणानि बभ्रवः	765
अनु ते शुषं तुरयन्त	1638	अभि दृजन्म त्री	1775
अनु त्वा रोदसी उभे	989	अभि प्र गोपति	168,1489
अनु प्रत्नस्यौकसो	744	अभि प्रयांसि वाहसा	1557
अनु प्रत्नास आयवः	502	अभि प्र वः सुराघस	235,811
अनु हि त्वा सुतं	432,1366	अभि प्रियं दिवस्पद	1127
अनूपे गोमान्गोभिरक्षाः	998	अभि प्रियाणि काव्या	1762
अन्तश्चरति रोचनास्य	631,1377	अभि प्रियाणि पवते	554,700
अन्धा अमित्रा भवता	1871	अभि प्रिया दिवः कवि	1204
अमघ्नन्तो अराव्यः	1195	अभि ब्रह्मीरनूषत	870
अपघ्नन्पवते मृधो	510,1213	अभि वस्त्रा सुवसना	1427
अपघ्नन्पवसे मृधः	492,1237	अभि वाजी विश्वरूपो	1843
अप त्वं वृजिनं रिपुं	105	अभि वायुं वीत्यर्षा	1426
अप त्वे तापवो यथा	633	अभि विप्रा अनूषत	1197
अप द्वारा मतीनां	1124	अभि वो वीरमन्यसो	265
अपां नपातं सुभगं	1414	अभि व्रतानि पवते	1021
अपां फेनेन नमुचे	211	अभि सोमास आयवः	518,856
अपादु शिप्रयन्धसः	145	अभि हि सत्य सोमपा	1248

अमी नवन्ते अद्रुहः	550	अया पवस्व धारया	493,1216
अमी नो अर्षं दिव्या	1428	अया पवा पवस्वैना	541,1104
अमी नो वाजसातम्भम्	549,1238	अया रुचा हरिण्या	463,1590
अमी षतस्तदा भरन्द्र	309	अया वाजं देवहितं	454
अमी पु णः सखीना	684	अया वीती परि स्रव	495,1210
अभ्यभि हि श्रवसा	1507	अया सोम सुकृत्यया	507
अभ्यर्षं बृहद्यशो	971	अयुक्त सप्त शुन्युवः	639
अभ्यर्षं स्वायुध सोम	1053	अयुक्त सुर एतशं	1217
अभ्याग्निद्वयो	1603	अयुद्ध इष्टुधा वृत्तं	1340
अभ्यार्चनपच्युतो	1054	अरं त इन्द्र कुक्षये	1662
अभ्रातृव्यो अना	399,1389	अरं त इन्द्र श्रवसे	209
अमित्रसेनां मघवन्	1865	अरण्योर्निहितो जातवेदा	79
अमित्रल विचर्षणिः	1447	अरमसाय गायत	118
अमी ये देवा स्थन	368	अरुरुचदुषसः पूरिन	596,877
अमीषां चित्तं प्रति	1861	अर्चत प्रार्च्यता नरः	362
अयं त इन्द्र सोमो	159,725	अर्चन्ति नारीरपसो	1757
अयं दक्षाय साधनो	1100	अर्चन्त्यर्कं मरुतः	445,1114
अयं पुनान उषसो	823	अर्वाङ्निचक्रो मधुवाहनो	1760
अयं पूषा रयिर्भगः	546,818	अर्षा नः सोम शं गये	1337
अयं भरय सानसि	695	अर्षा सोम धुमन्तो	503,994
अयं यथा न आपुवत्	947	अलर्षिणति वसुदामुप	1320
अयं वां मधुमत्तमः	306	अवक्रक्षिणं वृषमं	1361
अयं वां मित्रवरुणा	910	अव द्युतानः कलशां	702
अयं विचर्षिणिर्हितः	508	अव द्रव्यो अंशुमती	323
अयं विश्वा अभि त्रियो	948	अवसृष्टा परा पत	1863
अयं विधानि तिष्ठति	757	अव स्म दुर्हणापतो	1092
अयं स यो दिवस्पति	900	अवा नो अग्र ऊर्तिभि	1524
अयं सहस्रमानवो	458	अव्या वारे परि प्रियो	1133
अयं सहस्रमृषिभिः	1608	अव्या वारैः परि प्रियं	1207
अयं सहस्रा परि	1845	अश्वं न गोर्मा रथ्यं	1584
अयं स होता यो	1776	अश्वं न त्वा वारवन्तं	17,1634
अयं सूर्य इवोपदृगयं	756	अश्विना वीर्तिरस्मदा	1734
अयं सोम इन्द्र तुष्यं	1471	अश्वी रथी सुरूप	277
अयमग्निः सुवीर्यत्येशो	60	अश्वेव चित्रारुषी	1726
अयमु ते समतसि	183,1599	अश्वो न चक्रदो वृषा	783
अया चित्तो विपानया	805	अषाढमुग्रं पृतनासु	1156
अया धिया च गव्यया	188	असर्जि कलशां अभि	942
अया निजग्निरोजसा	1715	असर्जि रथ्यो यथा	490
अया पवस्व देवयु	772	असर्जि वक्वा रथ्ये	543

असावि देवं गोरुजीक	313	आ ते अग्र ऋचा हविः	1023
असावि सोम इन्द्र ते	347,1028	आ ते दक्षं मयोमुखं	498,1137
असावि सोमो अरुषो	562,1316	आ ते वत्सो मनो यमत्	8,1166
असाव्यंशुर्मदायाप्सु	473,1008	आ त्वा गिरो रधीरिवा	349
असि हि वीर सेन्यो	1003	आ त्वा ग्रावा वदन्निह	1809
असृक्षत प्र वाजिनो	182,1034	आ त्वाद्य सर्वदुषां	295
असृग्रं देववीतये	1812	आ त्वा ब्रह्मयुजा हरो	667
असृग्रमिन्द्रवः पथा	1128	आ त्वा रथं ययोतये	354,1771
असृग्रमिन्द्र ते गिरः	205	आ त्वा रथे हिरण्यये	1392
असौ या सेना मरुतः	1860	आ त्वा विशन्तिचन्द्रवः	197,1660
अस्तावि मन्म पूर्व्यं	1677	आ त्वा सखायः सख्या	340
अस्ति सोमो अयं सुतः	174,1784	आ त्वा सहस्रगा शतं	245,1391
अस्तु श्रौषद् पुरो अग्नि	461	आ त्वा सोमस्य गत्तया	307
अस्मभ्यं त्वा वसुविद	575	आ त्वेता नि धीदतेन्द्र	164,740
अस्मभ्यं रोदसी रयिं	1136	आदह स्वधामनु	851
अस्मभ्यमिन्द्रविन्द्रियं	1046	आदित्यलस्य रेत सो	20
अस्मा अस्मा इदन्यसो	1443	आदित्यैरिन्द्रः सगणो	1112
अस्माकमिन्द्रः समृतेषु	1859	आदीं के चित्पश्यमानास	1495
अस्य प्रत्नामनु द्युतं	755	आदीं के त्रितस्य योषणो	771
अस्य प्रेषा हेमना	526,1399	आदीं हंसो यथा गणं	770
अस्य व्रतानि नाधृषे	1716	आदीमश्वं न हेतार	1010
अस्येदिन्द्रो मदेष्टा	696	आ नः सुतास इन्द्रवः	1328
अस्येदिन्द्रो वावृधे	1574	आ नः सोम संयतं	1154
अहं प्रत्नेन जन्मना	1501	आ नः सोम सहो जुवो	834
अहमस्मि प्रथमजा	594	आ न इन्द्रो शतश्विनं	835
अहमिन्द्रि पितुष्यरि	152,1500	आ नस्ते गन्तु मत्सरो	1433
आ गन्ता मा रिषण्यत	401	आ नो अग्रे रयिं भर	1525
आग्निं न त्ववृक्ताभि	420	आ नो अग्रे वयोवृधं	43
आग्ने स्थूरं रयिं भर	1529	आ नो अग्रे सुचेतुना	1526
आ घ त्वावां त्मना	1085	आ नो भज परमेष्ठा	1499
आ घा गमद्यदि श्रवत्	745	आ नो मित्रावरुणा	220,663
आ घा ये अग्रिमिन्धते	133,1338	आ नो रत्नानि विभ्रता	1745
आ जागृविर्विप्र ऋतं	1357	आ नो वयोवयःशयं	353
सव जामिरत्के अव्यत	1387	आ नो विस्मासु हव्य	269,1492
आ जुहोता हविषा	63	आ पप्राथ महिना	863
आ तिष्ठ वृत्रहन्धे	1029	आ पवमान धारय	1203
आ तू न इन्द्र क्षुमन्तं	167,728	आ पवमान सुष्टुति	906
आ तू न इन्द्र वृत्रहन्	181	आ पवस्व मदिन्तम	1208
आ ते अग्र इधीमहि	419,1022	आ पवस्व महीमिधं	895

आ पवस्व सहस्रिणं	501	इच्छत्रक्षस्य यच्छ्रः	914
आ पवस्व सुवीर्यं	786	इष्टामग्ने पुरुदंसं सनि	76
आपानासो विवस्वतो	1123	इत ऊती वो अजरे	283
आपो हि ह्य मयोधुव	1833	इत एत उदारुहन्दिवः	92
आ प्रागान्द्रा युवति	608	इत्या हि सोम इन्मदो	410
आ बुन्दं वृत्रहा ददे	216	इदं त एकं पर ऊ	65
आ भाल्यमिरुषसा	1752	इदं वसो सुतमन्यः	124,734
आभिष्टवममिष्टिभिः	642	इदं वां मदिरे मध्वधुक्षन्	1075
आ मन्द्रमा वरेण्यमा	1138	इदं विष्णुर्वि चक्रमे	222,1669
आ मन्द्रैरिन्द्र हरिभि	246,1718	इदं श्रेष्ठं ज्योतिरागा	1749
आमासु पक्वमैरय	1431	इदं श्रेष्ठं ज्योतिरुत्तमं	1455
आ मित्रे वरुणे भगे	1135	इदं ह्यन्वोजसा सुतं	165,737
आयं गौः पृश्निरुज्जमीद	630,1376	इनो रज्जरतिः	1546
आ यः पुरं नार्मिणी	1774	इन्दुः पविष्ट चारु	431
आ यदुदुवः शतक्रतवा	1086	इन्दुः पविष्ट चेतनः	481
आ योस्त्रिशतं तना	1060	इन्दुरिन्द्राय पवत	873
आ याहि वनसा सह	443	इन्दुर्वाजी पवते	540,1019
आ याहि सुषुमा हि	191,666	इन्दो यथा तव स्रवो	976
आ याह्यायमिन्दवे	402	इन्दो यदद्रिभिः सुतः	964
आ याह्युप नः सुतं	227	इन्द्रं तं शुष्म पुरुहन्	934
आ योनिमरुणो रुहद्	925	इन्द्रं धनस्य सातये	647
आ रमिया सुचेतुनमा	1139	इन्द्रं नरो नेमाघता	318
आ वंसते मधवा	879	इन्द्रं वयं महाघन	130
आ व इन्द्रं कृवि यया	214	इन्द्रं वाणीरनुत्तमन्नुमेव	1795
आ वच्यस्व महि पारो	1038	इन्द्रं विष्ठा अबीवृधन्	343,827
आ वच्यस्व सुदक्ष	1012	इन्द्रं वो विध्वतस्परि	1620
आविर्मर्या आ वाजं	435	इन्द्रः स दामने कृत	1223
आविवासन्परावतो	902	इन्द्र आसां नेता	1856
आविशान्कलशं सुतो	489	इन्द्र इन्द्रयोः सचा	597,797
आ वो रजानमध्वरस्य	69	इन्द्र इन्नो महोनां	715
आशुः शिशानो वृषभो	1849	इन्द्र इषे ददातु न	199
आशुरर्षं बृहन्मते	898	इन्द्र उक्थेभिर्मिन्द्रिहो	226
आ सुते सिञ्चत त्रियं	1480	इन्द्र क्रतुं न आ पर	259,1456
आ सोता परि पिञ्चतामं	580,1394	इन्द्र जतरं नव्यं न	953
आ सोम स्वानो अद्रिभि	513,1689	इन्द्र जुषस्व प्र वहा	952
आ हरयः ससृजिरे	1490	इन्द्र ज्येष्ठं न आ पर	586
सर्वैर्यताय घणवे	551	इन्द्र तुष्यमिदद्रिवो	412
आ हर्यतो अर्जुनो	768	इन्द्र त्रिधातु शरणं	266
इच्छन्ति देवाः सुन्वन्तं	721	इन्द्र नेदीय एदिहि	282

इन्द्रमग्निं कविच्छ्रदा	671	इन्द्रा याहि तनुजान	1148
इन्द्रमच्छ सुता इमे	566,694	इन्द्रा याहि धियेषितो	1147
इन्द्रमिदगायिनो बृहद्	198,796	इन्द्रायेन्दो मरुत्वते	472,1076
इन्द्रमिहेवतातय	249,1587	इन्द्रे अग्रो नमो बृहत्	800
इन्द्रमिन्दरी वहतो	1030	इन्द्रेण सं हि दृक्षसे	850
इन्द्रमीशानमोजसा	1252	इन्द्रेहि मत्स्यन्धसो	180
इन्द्र वाजेषु नोव	598,798	इन्द्रो अङ्ग महद्भय	200
इन्द्र शुद्धो न आ	1403	इन्द्रो दधीचो अत्यभि	179,913
इन्द्र शुद्धो हि नो	1404	इन्द्रो दीर्घाय चक्षस	799
इन्द्रश्च वायवेयां	1629	इन्द्रो मदाय वावृधे	411,1002
इन्द्र सुतेषु सोमेषु	381,746	इन्द्रो मङ्गा रोदसी	1588
इन्द्रस्तुरण्णाग्निमत्रो	954	इन्द्रो राजा जगत	587
इन्द्रस्ते सोम सुतस्य	1369	इन्द्रो विश्वस्य राजति	456
इन्द्र स्यातर्हरीणां	1685	इन्द्रे राजा समर्थो	70
इन्द्रस्य नु वीर्याणि	612	इमं मे वरुण श्रुधी	1585
इन्द्रस्य बाहू स्यविरो	1869	इमं वृषणं कृणुतैक	591
इन्द्रस्य वृष्णो वरुणस्य	1857	इमं स्तोममर्हते	66,1064
इन्द्रस्सोम पवमान	1230	इम इन्द्र मदाय ते	294
इन्द्रस्य सोम राघसे	1180	इम इन्द्राय सुन्विरे	293
इन्द्राग्नी अपसत्सरि	1577,1694	इम उ त्वा वि चक्षते	136
इन्द्राग्नी अपादियं	281	इममिन्द्र सुतं पिब	344,949
इन्द्राग्नी आ गतं सुतं	669	इममू षु त्वमस्माकं	28,1497
इन्द्राग्नी जरितुः सचा	670	इमम उ त्वा पुरुवसो गिरो	250,1607
इन्द्राग्नी तविषाणि वाम्	1578,1695	इमा उ त्वा पुरुवसोभि	146
इन्द्राग्नी नवति पुरः	1576,1704	इमा उ त्वा सुतेसुते	201
इन्द्राग्नी युवामिमेषि	991	इमा उ वां दिविष्टय	304,753
इन्द्राग्नी रोचना दिवः	1693	इमा नु कं भुवना	452,1110
इन्द्रा नु पूषणा वयं	202	इमास्त इन्द्र पूषनयो	187
इन्द्रापर्वता बृहता	338	इमे त इन्द्र ते वयं	373
इन्द्राय गाव आशिरं	1491	इमे त इन्द्र सोमाः	212
इन्द्राय गिरो अनिशित	339	इमे हि ते ब्रह्मकृतः	1676
इन्द्राय नूनमर्चतोक्थानि	951	इयं वामस्य मन्मन	916
इन्द्राय पवते मदः	520	इरज्यत्रग्ने प्रथयस्व	1819
इन्द्राय मद्भने सुते	158,722	इषं तोकाय नो दध	996
इन्द्राय साम गायत	388,1025	इषे पवस्व धारया	505,841
इन्द्राय सोम पातवे मदाय	1448	इष्कर्तारिमध्वरस्य	1820
इन्द्राय सोम पातवे वृत्रघ्ने	1331,1679	इष्टा होत्रा असुक्षतेन्द्र	151
इन्द्राय सोम सुषुतः	561	इह त्वा गोपरीणसं	733
इन्द्रा याहि चित्रमानो	1146	इहेव शृण्व एषां	135

ईश्वरपुस्तक	175	उदुस्त्रियाः सृजते	752
ईडिहा हि प्रतीच्यां	103	उद्गा आजदक्षिणेभ्य	1641
ईडेन्यो नमस्तस्तिरस्त	1538	उद्देदमि श्रुतामधं	125,1450
ईशान इमा भुवनानि	957	उद्दयामेषि रजः पृथ्वहा	638
ईशिषे वार्यस्य हि	1533	उद्दर्यय मधवज्ञायुधा	1858
ईशे हि शक्रस्तमृतये	646	उद्यस्य ते नवजातस्य	1221
उक्थं च न शस्यमानं	225,1805	उप च्छयामिव धुणे	1706
उक्थमिन्द्राय शंस्यं	363	उप त्रितस्य पाषयो	1014
उक्षा मिमेति प्रति	1372	उप त्वा कर्मभूतये	709
उम्ना विषनिना मृघ	854	उप त्वाग्ने दिवेदिवे	14
उच्चा ते जातमधसो	467,672	उप त्वा जामयो गिरो	13,1570
उत त्वा हरितो रथे	1218	उप त्वा जुहो मम	1542
उत नः प्रिया प्रियासु	1461	उप त्वा रण्वसंदुशं	1705
उत न एना पवया	1105	उप नः सवना गहि	1088
उत नो गोमतीरिषो	1063	उप नः सूनवो गिरः	1595
उत नो गोविदस्रवित	977	उप नो हरिभिः सुतं	150,1790
उत नो गोषणिं धिय	1593	उप प्रक्षे मधुमति	444,1115
उत नो वाजसातये	1190	उपप्रयन्तो अध्वरं	1379
उत न पिप्य ऊघ	1420	उप शिष्टापतस्थुषो	731
उत नुननु जन्तव	1382	उप रुक्वेषु बपसतः	1482
उत यात पितासि न	1841	उपने गिरीणां सङ्गमे	143
उत सखास्यस्त्रिनोरुत	1727	उपास्यै गायता नः	651,763
उत स्या नो दिवा मति	102	उपो मतिः पृच्छते	1371
उत स्फुजो अदिदि	1353	उपो बु जातमन्तुसम्	487,762,1335
उता यातं संगवे	1754	उपो बु श्रृणुही गिरो	416
उतो न्वस्य जोषमा	1787	उपो हरीणां पतिं	1510
उत्तिष्ठन्नोजसा सह	988	उभयं श्रृणवच्च न	290,1233
उत्ते बृहन्तो अर्चयः	1541	उभयतः पवमानस्य	887
उत्ते शुष्मास ईरते	1205	उभे यदिन्द्र रोदसी	379,1090
उत्ते शुष्मासो अस्थू	1714	उरुगव्यूतिरभयानि	1410
उत्वा मन्दनु सोमाः	194,1354	उरुव्यचसे महिने	1794
उदमे भारत धुमद	1385	उरुशंसा नमोवृधा	664
उदमे शुचयस्तव	1534	उषस्ताच्चित्रमा भरा	1731
उदपत्तन्नरुणा भानवो	1756	उषा अप स्वसुष्टमः	451
उदुत्तमं वरुण पाश	589	उषो अघोह गोमत्य	1732
उदु त्यं जातवेदसं	31	उक्ता वेद वसूनां	1058
उदु त्ये मधुमत्तमा	251,1362	ऊर्जा भिन्नो वरुणः	455
उदु त्ये सूनवो गिरः	221	ऊर्जो नपाज्जातवेदः	1818
उदु ब्राह्मण्यैरत	330	ऊर्जो नपातं स हिनाय	704

ऊर्जो नपातमा हुवे	1712	एवा पवस्व मदिरं	808
ऊर्ध्व ऊ षु ण ऊतये	57	एवामृताय महे	1368
ऊर्ध्वीस्ताप्ता न ऊतये	1601	एवा रतिस्तुवीमघ	825
ऊर्ध्वो गन्धर्वो अघि	1847	एवा हि शक्रो राये	643
ऋचं साम यजामहे	369	एवा ह्यसि वीर्युरेवा	232,824
ऋजुनीती नो वरुणो	218	एवा होव । एवा ह्यग्ने	650
ऋतमृतेन सपत्नेषिरं	1466	एष इन्द्राय वायवे	1287
ऋतस्य जिह्वा पवते	701	एष उ स्य पुरुत्रतो	1265
ऋतावानं महिषं	1821	एष उ स्य वृषा रथो	1274
ऋतावानं वैश्वानर	1708	एष कविरभिष्टुतः	1286
ऋतेन मित्रावरुणा	848	एष गव्युरचिक्रदत्	1289
ऋतेन यावृतावृधा	794	एष दिवं वि धावति	1262
ऋधक्सोम स्वस्तये	656	एष दिवं व्यासरत्	1263
ऋषिमना य ऋषिकृत्	1176	एष देवः शुभायतेधि	1282
ऋषिर्विप्रः पुरस्ता	679	एष देवो अमर्त्यः	1256
एतं त्वं हरितो दश	1279	एष देवो रथर्योति	1259
एतं त्रितस्य योषणो	1275	एष देवो विपन्युभिः	1260
एतं मृजन्ति मर्ज्यमुप	1268	एष देवो विषा कृतोति	1261
एत असुग्रमिन्दव	830	एष धिया यात्यण्व्या	1266
एतनु त्वं दश० मृजन्ति	1081	एष नृषिर्वि नीयते	1288
एतमु त्वं दश० हरि	1273	एष पवित्रे अक्षरत्	1281
एतमु त्वं मदच्युतं	581	एष पुरू धियायते	1267
एता उ त्सा उपसः	1755	एष प्र कोशे मधुर्मा	556
एते सोमा अभि प्रिय	1178	एष प्रत्नेन जन्मना	758,1264
एते सोमा असृक्षत	1061	एष प्रत्नेन मन्मना	759
एतो न्विन्द्र० शुद्धं	350,1402	एष ब्रह्मा य ऋत्विय	438,1768
एतो न्विन्द्र० सखाय	387	एष रुक्मिभिरीयते	1270
एदु मधोर्मदित्तरं	385,1684	एष वसूनि पिबन्तः	1272
एना विष्टान्यर्य आ	593,674	एष वाजी हितो नृभि	1280
एना वो अग्नि नमसो	45,749	एष विप्रैरपिष्टुतोपो	1257
एन्दुमिन्द्राय सिञ्चत	386,1509	एष विष्टानि वार्या	1258
एन्द्र नो गधि प्रिय	393,1247	एष वृषा कनिर्क्रदद्	1283
एन्द्र पृक्षु कामु चित्रम्णं	231	एष शुष्यदाभ्यः सोमः	1291
एन्द्र याहि हरिभिरुप	348,1807	एष शुष्यसिष्यद	1290
एन्द्र याहुप नः परावतो	459	एष श्रृङ्गाणि दोधुव	1271
एन्द्र सामसिं रयि	129	एष सूर्यमरोचयत्	1284
एभिर्नो अर्कैर्भवा	1779	एष सूर्येण हासते	1285
एमेनं प्रत्येतन सोमेभिः	1441	एष स्य ते मधुर्मा	531
एवा नः सोम परि	861	एष स्य धारया सुतो	584

एष स्य पीतये सुतो	1278	कुवित्सु नो गविष्टये	1649
एष स्य मद्यो रसाव	1277	कुष्ठः को वामाक्षिना	305
एष स्य मानुषीक्षा	1276	कृष्णन्तो वरिवो गवे	832
एष हितो वि नीयते	1269	कृष्णां यदेनीमभि	1547
एषो उपा अपूर्व्या	178,1728	केतुं कृष्णं दिवस्पति	959
एह देवा मयोभुवा	1735	केतुं कृष्णवन्नकेतवे	1470
एह हरी ब्रह्मायुजा	1658	को अद्य युङ्क्ते धुरि	341
एह्य पु ब्रवाणि तेम	7,705	क्रत्वा महौ अनुबध्ने	423
ऐभिर्दं दृष्या	1784	क्रोडुर्मखो न मंहयु	974
ओजस्तदस्य तित्विप	182,1653	क्वास्य वृषभो युवा	142
ओभं सुद्यन्त्र विरपते	1024	क्वेयथ क्वेदसि गुरुत्रा	271
ओर्वभृगुवच्छुचिमप	18	क्षपो रजश्रुत त्पना	1563
क इमं नाहुषीक्षा	190	गम्भीरां उदधोरिव	1720
क ई वेद सुते सचा	297,1696	गर्भे मातुः पितुष्पिता	1397
क ई व्यक्ता नरः	433	गव्यो पु णो यथा	186
कङ्काः सुपर्णा अनु	1864	गायत्रे त्रैपुभं जगद्	1830
कण्वा इन्द्रं यदक्रत	1308	गायन्ति त्वा गायत्रिणा	342,1344
कण्वा इव भृगवः	1363	गाव उप वदावटे	117,1602
कण्वेभिर्धृष्णवा धृषद्	866	गावश्चिद्धा समन्यवः	404
कदा च न स्तरीरसि	300	गिरस्त इन्द्र ओजसा	1043
कदा भर्तमराधसं	1343	गिरा वज्रो न सम्भूतः	1224
कदा वसो स्तोत्रे	228	गिर्वेणः पाहि न सुतं	195
कदु प्रचेतसे महे	224	गृणाना जगदग्निना	665
कनिक्रान्ति हरिरा	530	गृणे तदिन्द्र ते शव	391
कया ते अग्ने अङ्गिर	1549	गोत्रभिदं गोविदं	1854
कया त्वं न ऊत्याभि	1586	गोमत्र इन्दो अश्ववत्	574,1611
कया नाश्चित्र आ भुव	169,682	गोवित्पवस्व वसुविद्	955
कविमग्निमुप स्तुहि	32	गोषा इन्दो नपा अस्य	1045
कविमिव प्रशंस्यं	1245	गौर्ययति मरुतां श्रवस्यु	149
कविर्वेधस्या पर्येधि	1318	घृतं पवस्व धारया	1437
कवी नो मित्रावरुणा	849	घृतवती भुवनानामभि	378
कश्यपस्य स्वर्विदो	361	चक्रं यदस्याप्त्वा	331
कस्तमिन्द्र त्वा वसो	280,1682	चन्द्रमा अप्त्वान्तरा	417
कस्ते जामिर्जनानामग्ने	1535	चमूषच्छयेनः शकुनो	1177
कस्त्वा सत्यो मदानां	683	चर्षणीघृतं मघवान	374
कस्य नूनं परीणासि	34	चित्रं देवानामुदगादनीकं	629
कायमानो वना त्वं	53	चित्र इच्छिशोस्तरुणस्य	64
किमिमे विष्णो परिचक्षि	1625	जगृहा ते दक्षिणामिन्द्र	317
कुवित्सस्य प्र हि ब्रजं	1668	जग्निर्वृत्रमग्नित्रियं	816

जज्ञानः सप्त मातृभिः	101	तपोष्यवित्रं विततं	876
जज्ञानो वाचमिष्यसि	960	तमग्निमस्ते वसवो	1374
जनस्य गोपा अजनिष्ट	907	तमस्य मर्जयामसि	1632
जनीयन्तो न्वग्रवः	1460	तमिद्वद्वत्तु नो गिरो	1336
जराबोध तद्विविद्धि	15,1663	तामिन्द्रं ज्ञोहवीमि	460
जातः परेण धर्मणा	90	तमिन्द्रं वाजयामसि	119,1222
जुष्ट इन्द्राय मत्सरः	1194	तमीडिष्व यो अर्चिषा	1149
जुष्टो हि दूतो असि	1781	तमु अभि प्र गायत	382
ज्योतिर्यज्ञस्य पवते	1031	तमु त्वा नूनमसुर	1412
तं गायया पुराण्या	1633	तमु एवाम यं गिर	885
तं गूर्धया स्वर्णं	109,1687	तमु हुवे वाजसातय	748
तं ते मदं गृणीमसि	383,880	तमोषधीर्दधिरे गर्भ	1824
तं ते यवं यथा गोभिः	736	तया पवस्व धारया	1436
तं त्वा गोपवनो गिरा	29	तरणिं वो जनानां	204
तं त्वा घृतस्नवामहे	1522	तरणिरित्सिपासति	238,867
तं त्वा धर्तारमोण्यो	804	तरणिर्विश्वदशतो	635
तं त्वा नृम्यानि बिभ्रतं	836	तरत्स मन्दो धावति	500,1057
तं त्वा मदाय धृष्टय	1044	तरत्समुद्रं पवमान	857
तं त्वा विप्रा वचोविदः	1077	तरोभिर्वो विदद्वसु	237,687
तं त्वा शोचिष्ठ दीदिवः	1109	तव क्रत्वा तवोतिभि	1052
तं त्वा समिन्द्रिर्द्विरो	661	तव त्व इन्दो अथ्सो	1226
तं दुरोषमभी नरः	699	तव त्यदिन्द्रियं बृहत्	1645
तं वः सखायो मदाय	569,1098	तव त्यत्रयं नृतोप	466
तं वो दस्ममृतोषहं	236,685	तव द्यौरिन्द्र पौंस्यं	1646
तं वो वाजानां पति	1686	तव द्रप्सा उदभुत	1327
तं सखायः पुरुरुचं	1680	तव द्रप्सो नीलवान्	1823
तं हिन्वन्ति मदच्युतं	1717	तव श्रियो वर्ष्यस्येव	982
तं हि स्वराजं वृषभं	1234	तवाहं नक्तमुत सोम	923
तं होतारमध्वरस्य	1514	तवाहं सोम राण	516,922
तक्षद्यदी मनसो	537	तवेदिन्द्रावमं वसु	270
ततो विराडजायत	621	तस्मा अरं गमाम वो	1839
तते यज्ञो अजायत	1430	ता अस्य नमसा सहः	1007
तत्सवितुर्वरेण्यं भर्गो	1462	ता अस्य पृशनायुवः	1006
तदग्रे द्युमना भर	113	ता नः शक्तं पार्थिवस्य	1145,1465
तदद्या चित्त उक्थिनो	882	ता नो वाजवतीरिप	1151
तदिदास भुवनेषु	1483	ताभिरा गच्छतरुन नरो	993
तद्विप्रासो विपन्युवो	1673	ता वां गोभिर्विपन्युवः	802
तद्विष्णां परम पद	1672	ता वां सम्यगद्ब्रुहणे	986
तद्गो गाय सृते मगा	115,1666	तावानस्य महिमा	620

ता सम्राजा घृतासुती	912	त्वं नृचक्षा असि सोम	956
ता हि शश्वन्त ईडत	801	त्वं नो अग्रे अग्निभि	1505
ता हुवे ययोरिदं	853	त्वं नो अग्रे महोभिः	6
तिस्त्रो वाच ईरयति	525,859	त्वं पुरू सहस्राणि	1582
तिस्त्रो वाच उनीगते	471,869	त्वं बलस्य गोमतो	1251
तुचे तुनाय तत्सु नो	395	त्वं यविष्ठ दाशुपो	1246
तुभ्यं सुतसः सोमा	213	त्वं राजेव सुवतो	972
तुभ्येमा भुवना कवे	777	त्वं वरुण उत मित्रो	1306
तुरण्यवो मधुमन्तं	1610	त्वं विप्रस्त्वं कविर्मधु	1094
तुविशाम् तुविक्रतो	1772	त्वं समुद्रिया अपो	776
ते अस्य सन्तु केतवो	1425	त्वं सिधूरवासृजो	1802
ते जानत न्वमोक्ष्यां	1481	त्वं सुतो मदिन्तमो	1324
ते नः सहस्त्रिणं रयिं	1192	त्वं सुष्वाणो अग्निभि	1325
ते नो वृष्टिं दिवस्परि	1165	त्वं सूर्ये न आ भज	1051
ते पूतासो विपाक्षित	1102	त्वं सोम नृमादनः	965
ते मन्वत प्रथमं नाम	606	त्वं सोम परि खव	981
ते विश्वा दाशुपे वसु	1036	त्वं सोमासि धारयु	1323
ते सुतासो विपाक्षित	1811	त्वं ह त्वत्पणीनां विदो	1592
ते स्याम देव वरुण	1069	त्वं ह त्वत्सप्तभ्यो	326
तोशा वृत्रहजा हुने	1702	त्वं हि क्षैतवद्यशो	84
तोशासा रथयाजानः	1074	त्वं हि नः पिता वसो	1170
त्यं सु मेघं महया	377	त्वं हि राधसस्मते	1322
त्युम वः सत्रासाहं	170,1642	त्वं हि वृत्रहनेयां	1792
त्यमु वो अप्रहणं	357	त्वं हि शश्वतोनामिन्द्र	1249
त्यमृ पृ वाजिनं देवजृतं	332	त्वं हि यूरः सनिता	1434
त्रातारमिन्द्रमवितार	333	त्वं ह्यङ्ग दैव्य पवमान	583,938
त्रिशद्वाम वि राजति	632,1378	त्वं ह्यङ्गि चरेवे विदा	240,1581
त्रिकद्रुकेषु चेतनं	724	त्वमग्रे गृहपतिस्त्वं	61
त्रिकद्रुकेषु महिषो	457,1486	त्वमग्रे यज्ञानां होता	2,1474
त्रिपादूर्ध्व उदत्पुम्पः	618	त्वमग्रे वसूँरिह रुद्रां	96
त्रिरस्यं सप्त धनवो	560,1423	त्वमग्रे सप्रथा असि	1407
त्रीणि त्रितम्य धारया	1015	त्वमङ्ग प्र शसिषो	247,1723
त्रीणि पदा वि चक्रमे	1670	त्वमित्सप्रथा अस्यग्रे	42
त्वं जामिर्जनानामग्रे	1536	त्वमिन्द्र प्रतूर्तिद्रभि	311,1637
त्वं दाता प्रथमो गध	1493	त्वमिन्द्र जगदाध	120
त्वं द्या च महिषत	1018	त्वमिन्द्र यशा अम्यज्ञो	248,1411
त्वं न इन्द्र वाजयु	718	त्वमिन्द्राभिर्भराम	1026
त्वं न इन्द्रा भर	405,1169	त्वमिमा ओषधो नाग	604
त्वं नाक्षत्र ऊत्या	41,1623	त्वमीशान्ये मृतनामिन्द्र	1356

त्वमेतदधारयः कृष्णासु	595	द्रप्सः समुद्रमभि	1848
त्वया वयं पवमानेन	590	द्विता यो वृत्रहन्तमो	1791
त्वया ह स्विद्युजा वयं	403	द्विर्य पञ्च स्वयशसं	1330
त्वष्टा नो दैव्यं वचः	299	धर्ता दिवः पवते	558,1228
त्वां दूतमग्रे अमृतं	1568	धानावन्तं करिम्भिण	210
त्वां यज्ञैरवीवृधन्	1055	धिया चक्रे वरेण्यो	1479
त्वां रिहन्ति धीतयो	1017	धीभिर्मृजन्ति वाजिनं	941
त्वां विश्वे अमृत	1141	धेनुष्ट इन्द्र सूनृता	1836
त्वां विष्णुर्वृहन्क्षयो	1647	ध्वस्त्रयोः पुरुषन्त्योर	1059
त्वां शुष्मिन्पुरुहूत	1171	न कि इन्द्र त्वदुत्तरं	203
त्वामग्रे अङ्गिरसो गुहा	908	न कि देवा इनीमसि	176
त्वामग्रे पुष्करादध्यथर्वा	9	न किरस्य सहस्य	1416
त्वामिच्छवसस्पते	1769	न किष्टं कर्मणा नशद्	243,1155
त्वामिदा ह्यो नरोपी	302,813	न किष्टवद्रथीतरो हरी	950
त्वामिद्धि हवामहे	234,809	न की रेवन्तं सख्याय	1390
त्वावतः पुरुवसो	193	न घा वसुर्नि यमते	1667
त्वे अग्रे स्वाहुत	38	न धेमन्यदा पपन	720
त्वे क्रतुमपि वृज्जन्ति	1485	न तमंहो न दुरितं	426
त्वे विश्वे सजोषसो	1095	न तस्य मायया च	104
त्वेषस्ते धूम ऋण्वति	83	न ते गिरो अपि मृष्ये	1799
त्वे सोम प्रथमा वृक्त	1506	न त्वा बृहन्तो अद्रयो	296
दधन्वे वा यदीमनु	94	न त्वावां अन्यो दिव्यो	681
दधिक्राव्यो अकारियं	358	न त्वा शतं च न हुतो	1215
दविद्युतत्या रुचा	654	नदं व ओदतीनां	1512
दाना मृगो न वारणः	1697	न दुष्टतिर्द्विणिषोदेषु	868
दाशेम कस्य मनसा	1550	नमः सखिभ्यः पूर्वसद्भ्यो	1828
दिवः पीयूषमुत्तमं	1227	नमसेदुप सीदत	1446
दिवो धर्तासि शुक्रः	1243	नमस्ते अग्न ओजसे	11,1648
दिवो नाभा विचक्षणो	1199	न यं दुष्ठा वरन्ते	688
दीर्घं ह्यङ्कुशं यथा	1091	नराशंसमिह प्रिय	1349
दुहानः प्रत्नमित्ययः	760	नव यो नवति पुणे	1451
दुहान ऊषर्दिव्यं	676	न संस्कृतं प्रमिमीतो	1753
दूतं वो विश्ववेदसं	12	न सीमदेव आप तदियं	268
दूरदिहेव यत्सतो	219	न हि ते पूर्वमक्षिपद्	707
देवानामिदवो महत्	138	न हि त्वा शूर देवा	730
देवेभ्यस्त्वा मदाय कं	1182	न हि वक्षरमं च न	241
देवो वो द्रविणोदाः	55,1513	न ह्यंग पुत्र च न	1511
दोषो आगाद्वृहद्गाय	177	नाके सुपर्णमुप यत्	320,1846
द्युक्षं सुदानुं तविषीभि	686	नाभा नाभिं न आ ददे	1126

नाभि यज्ञानां सदनं	1142	पवमान नि तोशसे	1236
नित्यस्तोत्रो वनस्पति	1202	पवमानमवस्यवो	1188
नि त्वा नक्ष्य विशपते	26	पवमान रसस्तव	890
नि त्वाग्रे मनुर्दधे	54	पवमान रुचारुचा	905
नियुत्वान्वायवा ग्राह्यं	600	पवमान व्यश्नुहि	1312
नीव शीर्षाणि मूढ्वं	1656	पवमान सुवीर्य रयि	1449
नूनं पुनानोविभिः	1314	पवमानस्य जिघ्रतो	1310
नू नो रयि महामिन्दो	926	पवमानस्य ते कवे	657
नृचक्षसं त्वा वयमिन्द्र	1185	पवमानस्य ते रसो	891
नृभिर्धौतः सुतो अश्नै	735	पवमानस्य ते वयं	787
नृभिर्ममाणो हर्यतो	858	पवमानस्य विश्ववित्	958
नेमि नमन्ति चक्षसा	931	पवमाना असृक्षत पवित्र	522
पदं देवस्य मीढुषो	1572	पवमाना असृक्षत सोमाः	1699
पदा पणीनराधसो	1355	पवमाना दिवस्पयन्त	1700
पन्यं पन्यमित्सोतार	123,1657	पवमानास आशवः	1701
पन्यांसं जातवेदसं	1566	पवमानो अजीजनद्	484,889
परि कोशं मधुश्चुतं	577	पवमानो अभि स्पृष्टो	1132
परि त्वं हर्यते हरि	552,1329,1681	पवमानो असिष्यद्	1439
परि द्युक्षं सनद्रयि	496	पवमानो रथीतमः	1311
परि नः शर्मयन्त्या	897	पवस्व दक्षसाधनो	474,919
परि नो अक्षमश्विद्	1212	पवस्व देव आयुषगिन्द्र	483,1235
परि प्र धन्वेन्द्राय	427,1367	पवस्व देववीतय	571,1326
परि प्रासिष्यदत्कविः	486	पवस्व देववीरति	1037
परि प्रिया दिवः कवि	476,935	पवस्व मधुमतम	578,692
परि यत्क्रव्या कवि	1131	पवस्व वाचो अग्रियः	775
परि वाजपतिः कवि	30	पवस्व वाजसातमो	521
परि विश्वानि चेतसा	970	पवस्व वाजसातये	1016
परिष्कृण्वन्ननिष्कृतं	899	पवस्व विश्वचर्पण	896
परि स्य स्वानो अक्षर	1240	पवस्व वज्रहन्तम	966
परि स्वानश्चक्षसे	1315	पवस्व वृष्टिमा सु	1435
परि स्वानास इन्दवो	485,1122	पवस्व सोम द्युम्नो	436
परि स्वानो गिरिष्ठाः	475,1093	पवस्व सोम मधुर्मा	532
परीतो पिञ्चता सुतं	512,1313	पवस्व सोम मन्दयन्	1810
पर्जन्यः पिता महिषस्य	1317	पवस्व सोम महान्	429,1241
पर्यु षू प्र धन्व	428,1364	पवस्व सोम महे दक्षा	430,1332
परिषि तोकं तनयं	1624	पवस्वेन्दो वृषा सुतः	479,778
पवते हर्यतो हरिः	576,773	पवित्रं ते विततं	565,875
पवन्ते वाजसातये	1189	पवीतारः पुनीतन	1050
पवमान धिया हितो	921	पातं नो मित्रा पायुभि	987

पाता वृत्रहा सुतमा	1659	प्र कविदेववीतये	968
पात्यग्निरिवो अग्रं	614	प्र काव्यमुशनेव वृथाणो	524,1116
पात्तमा वो अन्धस	155,713	प्र केतुना बृहता	71
पावकवर्चाः शुक्रवर्चा	1817	प्रक्षस्य वृष्णो अरुषस्य	609
पावका नः सरस्वती	189	प्र गायताभ्यर्चामि	535
पावमानीः स्वस्त्ययनीः	1300	प्रजामृतस्य पिप्रतः	1309
पावमानीः स्वस्त्ययनी	1303	प्र त आश्विनीः पवमान	886
पावमानीर्दधन्तु न	1301	प्र तते अद्य शिपिविष्ट	1626
पावमानीर्यो अध्येत्यृषिभिः	1299	प्रति त्वं चारुमध्वरं	16
पाहि गा अन्धसो मद	289	प्रति प्रियतमं रथं	418,1743
पाहि नो अग्र एकया	36,1544	प्रति वां सूर उदिते	1067
पाहि विश्वस्माद्रक्षसो	1545	प्रति प्या सूनरी जनी	1725
पिबन्ति मित्रो अर्यमा	1786	प्र तु द्रव परि कोशं	523,677
पिबा त्वास्य गिर्वणः	1393	प्र ते अश्नोतु कुक्ष्योः	739
पिबा सुतस्य रसिनो	239,1421	प्र ते धारा असक्षतो	1761
पिबा सोममिन्द्र मन्दतु	398,927	प्र ते धारा मधुमती	534
पुनरूर्जा नि वर्तस्व	1832	प्र ते सोतारो रसं	1333
पुनाता दक्षसाधनं	1159	प्रत्नं पीयूषं पूर्य	1494
पुनानः कलशेष्ठा	1183	प्रत्यग्रे हरसा हरः	95
पुनानः सोम जागृवि	519	प्रत्यङ् देवानां विशः	636
पुनानः सोम धारयापो	511,675	प्रत्यस्मै पिपोषते	352,1440
पुनानासश्चमूपदो	1179	प्रत्यु अदर्शयित्यूच्छन्ती	303,751
पुनाने तन्वा मिथः	1597	प्रथश्च यस्य सप्रथश्च	599
पुनानो अक्रमीदभि	488,924	प्र देवमच्छा मधुमन्त	563
पुनानो देववीतय	843	प्र दैवोदासो अग्नि	51,1517
पुनानो वरिवस्कृध्वृजं	842	प्र धन्वा सोम जागृवि	567
पुनानो वारे पवमानो	1080	प्र धारा मघो अग्निषो	1129
पुरः सद्य इत्याधिये	1211	प्र न इन्दो महे तु न	509
पुरां भिन्दुर्युवा कवि	359,1250	प्र पवमान धन्वसि	963
पुरुत्रा हि सद्दुडसि	1167	प्र पुनानाय वेधसे	573
पुरु त्वा दाशिर्वा वोचे	97	प्रप्र क्षयाय पन्यसे	937
पुरुष एवेदं सर्व	619	प्रप्र वस्त्रिष्टुभमिधं	360
पुरुहूतं पुरुष्टुतं	714	प्रभङ्गो शूरो मघवा	1459
पुरुतमं पुरुणामीशानं	741	प्र भूर्जयन्तं महां	74
पुरुणा चिद्दयस्त्यवो	985	प्रभो जनस्य वृत्रहन्	649
पुरोजितो वो अन्धसः	545,697	प्र मेहिष्ठाय गायत	107,878
पूर्वस्य यत्ते अद्रिवो	648	प्र मन्दिने पितुमटर्कता	380
पूर्वी सिन्द्रस्य रातयो	829	प्र मित्राय प्रार्यम्णे	255
पोरो अधस्य पुरुक्द	1580	प्र यदगावो न भूर्णय	491,892

प्र युजा वाचो अग्रियो	1130	प्रेद्धो अग्रे दीदिहि	1375
प्र यो राये निनीषति	58	प्रेष्ठं वो अतिथिं क्षुपे	5,1244
प्र यो रिरिक्ष ओजसा	312	प्रेह्यभीहि धृष्णुहि	413
प्र व इन्द्राय बृहते	257	प्रेतु ब्रह्मणस्पतिः	56
प्र व इन्द्राय मादनं	156,716	प्रो अयासीदिन्दु	557,1152
प्र व इन्द्राय वृत्रहन्तमाय	446,1113	प्रोधदक्षो न यवसे	1220
प्र वा महि छवी	1596	प्रो वृष्यै पुरेरथ	1801
प्र वाचमिन्दुरिष्यति	1201	वृ सूर्यं श्रवसा महौ	1789
प्र वाज्यक्षाः सहस्राधार	1160	वणमहौ असि सूर्य	276,1788
प्र वामर्यन्त्युविथनो	1575,1703	वभवे नु स्वतवसे	1444
प्र वो धियो मन्द्रपुवो	1153	वलविज्ञायः स्थविरः	1853
प्र वो महे मतयो	462	वृवदुक्थं हवामहे	217
प्र वो महे महेवृषे	328,1793	वृहदिन्द्राय गायत	258
प्र वो मित्राय गायत	1143	वृहद्भिरग्रे अर्चिभिः	37
प्र वो यद्वं पुरुषां	59	वृहद्वयो हि भानवे	88
प्र सम्राजं चर्षणीनाम्	144	वृहन्निदिध्म एषां	1339
प्र सम्राजमसुरस्य	78	वृहस्पते परि दीया	1852
प्र स विश्वेभिरग्निभि	1504	वोघन्मना इदस्तु नो	140
प्रसवे त उदीरते	1206	वोधा सु मे मघवन्	929
प्र सुन्वानायान्यसः	553,774,1383	ब्रह्म जज्ञानं प्रथमं	321
प्र सेनानीः शूरो अग्रे	533	ब्रह्म प्रजावदा भर	1398
प्र सो अग्रे तवोतिभिः	108,1822	ब्रह्माण इन्द्रं महयन्तो	439
प्र सोम देववीतये	514,767	ब्रह्माणस्त्वा युजा वयं	668
प्र सोम याहीन्द्रस्य	1162	ब्रह्मा देवानां पदवीः	944
प्र सोमासो अघन्विषुः	961	ब्राह्मणदिन्द्र राघसः	229
प्र सोमासो मदच्युतः	477,769	भगो न चित्रो अग्नि	449
प्र सोमासो विषश्चितो	478,764	भद्रं कर्णेभिः शृणुयाम	1874
प्र स्वानासो रथा	1119	भद्रं नो अपि वातय	422
प्र हंसासस्तृपला	1117	भद्रं भद्रं न आ भरे	173
प्र हिन्वानो जनिता	536	भद्रं मनः कृणुष्व	1560
प्र होता जातो महान्	77	भद्रा वस्त्रा समन्या	1400
प्र होत्रे पूर्य वचो	98	भद्रो नो अग्निराहुतो	111,1559
प्राचीमनु प्रदि	1591	भद्रो भद्रया सवमान	1548
प्राणा शिशुर्महीनां	570,1013	भरामेधं कृणवामा	1065
प्रातरग्निः पुरुषियो	85	भिन्धि विश्वा अप	134,1070
प्रावीविषद्वाच ऊर्मि	945	भूयाम ते सुमतौ	1422
प्रस्य धारा अक्षरन्	1765	भूरि हि ते सवना	1800
प्रियो नो अस्तु विश्वपति	1619	भ्राजन्त्यग्रे समिधान	615
प्रेता जयता नर इन्द्रो	1862	मघोनः स्म वृत्तहत्येषु	1683

मघोन आ पवस्व नो	1184	मृत्यमानः सुहृत्स्या	517,1079
मतिस वायुमिष्टये	1254	मेडि न त्वा वज्रिणं	327
मत्स्यपायि ते महः	1432	मेघाकारं विदधस्य	984
मत्वा सुशिप्रिन्हरिव	814	मो पु त्वा वाघतश्च	284,1675
मदच्युत्सोति सादने	1198	मो पु ब्रह्मेव तन्द्रयु	826
मधुमत्तं तनूनपाद्	1348	यं जनासो हविष्मन्तो	1565
मनीषिभिः पवते	822	यं रक्षन्ति प्रचेतसो	185
मन्दन्तु त्वा मघवन्	1722	यं वृत्रेषु क्षितय	337
मन्द्रं होतारमृत्विजं	1543	यः पावमानोरध्येत्यृषिभिः	1298
मन्द्रया सोम धारया	506	यः सत्राहा विचर्षणि	286
मन्ये वां छावापृथिवी	622	यः सोमः कलशेष्ठा	1200
मयि वर्चो अथो यशो	602	यः स्नीहितीषु पूर्व्यः	1380
मर्माणि ते वर्मणा	1870	य आनयत्परावतः	127
महत्सोमो महिष	542,1255	य आर्जकिषु कृत्वसु	1164
महां इन्द्रः पुरश्च नो	166	य इदं प्रतिपप्रथे	1709
महां इन्द्रो य ओजसा	1307	य इन्द्र आविवासति	1150
महान्तं त्वा महीरन्वापो	1040	य इन्द्र चमसेष्ठा	162
महि त्रीणामवरस्तु	192	य इन्द्र सोमपातमो	394
मही मित्रस्य साधथ	1598	य उग्रः सत्रनिवृत्तः	1698
महीमे अस्य वृष	1106	य उग्र इव शर्यहा	1707
महे च न त्वाद्विवः	291	य उत्सिया अपि या	585
महे नो अद्य बोधयोपो	421,1740	य ऋते चिदांभश्चिप्रपः	244
महो नो राय आ भर	1214	य एक इद्दिदयते	389,1341
मा चिदन्यद्वि शंसत	242,1360	य ओजिष्ठस्तमा भर	820
मा ते रघोसि मा त	1724	यच्चिद्धि शश्वता तना	1618
मा त्वा मूरा अविष्यवो	732	यच्छक्रासि परवति	264
मा न इन्द्र परा वृणग्	260	यज्म नो मित्रावरुणा	1537
मा न इन्द्र पीयलवे	1806	यजामह इन्द्रं वज्र	334
मा न इन्द्राध्या दिशः	128-	यजिष्ठं त्वा यजमाना	1814
मा नो अग्रे महाघने	1650	यजिष्ठं त्वा ववृमहे	112,1413
मा नो अज्ञाता वृजना	1457	यज्जायथा अपूर्व्य	601,1429
मा नो हृणीथा अतिथिं	110	यज्ञं च नस्तन्वं च	1111
मा पापत्वाय नो नरे	918	यज्ञ इन्द्रमवर्धयद	121,1639
मा भेम मा श्रमिष्यो	1605	यज्ञस्य केतुं प्रथमं	909
मित्रं वयं हवामहे	793	यज्ञस्य हि त्य ऋत्विजा	1073
मित्रं हुवे पूतदक्षं	847	यज्ञायज्ञा वो अग्रये	35,703
मूर्ध्नि दिवो अरति	67,1140	यत इन्द्र भयामहे	274,1321
मृगो न भीमः कुचरो	1873	यत्ते दिक्षु प्रराध्यं	1174
मृजन्ति त्वा दश क्षिपो	1181	यत्र क्य च ते मनो	706

यत्र बाणाः सम्पतन्ति	1866	यस्ते मदो युज्यश्वारु	928
यत्सानो सान्वारुहो	1345	यस्ते मदो वरेण्य स्तेना	470,815
यत्सोम चित्रमुक्थ्यं	999	यस्ते शृङ्गचूषो णपात्	727
यत्सोममिन्द्र विष्णवि	384	यस्त्वामग्रे हविष्पति	845
यथा गौरो अपा कृतं	252,1721	यस्माद्रजन्त कृष्टय	1516
यददो वात ते गृहे	1842	यस्मिन्विष्ठा अधि	723
यदद्भिः परिषिच्यसे	785	यस्य त इन्द्रः पिवाद्	1097
यदद्य कच्च वृत्रहन्	126	यस्य ते पीत्वा वृषभो	693
यदद्य सूर उदितेनागा	1351	यस्य ते महिना महः	1773
यदा कदा च मीदुपे	288	यस्य ते विश्वमानुषम्	1071
यदिन्द्र चित्र म इह	345,1172	यस्य ते सख्ये वयं	779
यदिन्द्र नाहुषीष्ठा	262	यस्य त्वच्छम्बरं मदे	392
यदिन्द्र प्रागपागुदम्	279,1231	यस्य त्रिधात्ववृते	1571
यदिन्द्र यावतस्तत्त्वमेता	310,1796	यस्यायं विश्व आयो	1609
यदिन्द्र शासो अव्रतं	298	यस्येदमा रजोयुज	588
यदिन्द्राहं यथा त्व	122,1834	या इन्द्र भुज आभरः	254
यदिन्द्रो अनयद्रितो	148	या ते भीमान्यायुधा	780
यदि वीरो अनु ध्या	82	या दस्ता सिन्धुमातरा	1729
यदी गणस्य रशना	1748	या वां सन्ति पुरुषुहो	992
यदी वहत्याशवो	356	यावित्या श्लोकमा दिवो	1736
यदी सुतेभिरिन्दुभिः	1442	या सुनीधे शौचद्रये	1741
यदुदीरत आजयः	414,1004	यास्ते धार मघुक्षुतो	979
यदयाव इन्द्र ते शतं	278,862	युङ्क्वा हि कोशिना	1346
यद्युजाये वृषणमध्विना	1759	युङ्क्वा हि वाजिनी	1733
यद्वर्चो हिरण्यस्य	624	युङ्क्वा हि वृत्रहन्तम्	301
यद्वा उ विशपतिः	114	युञ्जन्ति ब्रह्मरुषं	1468
यद्वा रुमे रुशमे	1232	युञ्जन्ति हरि इषिरस्य	712
यद्वाहिष्ठं तदग्रये	86	युञ्जन्त्यस्य काम्या	1469
यद्वीडाविन्द्र यत्स्थिरं	207,1072	युञ्जे वाचं शतपदी	1829
यन्मन्यसे वरेण्यमिन्द्र	1173	युध्मं सन्तमनर्वाणं	1643
यमग्रे मृत्सु मर्त्यमवा	1415	युवं चित्रं ददधुर्भोजनं	754
यया गा आकराम है	1528	युवं हि स्थः स्वःपती	1001
यया गा आकराम है	1528	ये ते पन्था अधो	172
यवंयवं नो अन्धसा	975	ये ते पवित्रमूर्मयो	788
यशो मा द्यावापृथिवी	611	ये त्वामिन्द्र न तुष्टु	1502
यश्चिद्धि त्वा बहुध्व	1342	येन ज्योतीष्यायवे	881
यस्त इन्द्र नवीयसी	884	येन देवाः पवित्रेणा	1302
यस्ते अनु स्वधामसत्	738	येना नवग्वा दध्यङ्	939
यस्ते नूनं शतक्रत	116	येना पावक चक्षसा	637

ये सोमासः परावति	1163	वरुणः प्राविता भुवन्	795
यो अग्निं देवतोतये	846	वषट् ते विष्णुवास आ	1627
योगेयोगे तवस्तारं	163,743	वसन्त इन्नु रन्त्यो	616
यो जागार तमृचः	1826	वसुरग्रिर्वसुश्रवा	1108
यो जिनाति न जीयते	978	वस्यां इन्द्रासि मे पितु	292
यो धारया पावकया	698	वाचमष्टापदीमहं	990
यो नः स्वोरणो यश्च	1872	वाजी वाजेषु धीयते	1478
यो न इदमिदं पुर	400	वात आ वातु भेषजं	184,1840
योनित इन्द्र सदने	314	वातोपजुत इषितो	983
यो नो वनुष्यन्निभि	336	वायविन्द्रश्च शुभिणा	1630
यौ मंहिष्ठो मघोना	645	वायो राज्ञो अयामि	1628
यो रयिं वो रयिन्तमो	351	वार्णं त्वा यव्याभि	711
यो राजा चर्षणीनां	273,933	वावृधानः शवसा	1484
यो वः शिवतमो रस	1838	वाश्रा अर्षन्तीन्दवो	1193
यो विद्या दयते वसु	44,1583	वास्तोष्मते ध्रुवा स्थूणां	275
रक्षोहा विश्वचर्षणि	690	विघ्नन्तो दुरिता पुरु	831
रयिं नक्षत्रमाधिन	1056	वि चिद्वत्रस्य दोघतः	1652
रसं ते मित्रेः अर्यमा	1078	वि त्वदापो न पर्वतस्य	68
रसाय्यः पयसा पिन्वमान	807	विदा मघवन् विदा	641
राजानावनभिद्रुहा	911	विदा रये सुवीर्यं	644
राजानो न प्रशस्तिभिः	1121	विद्या हि त्वा तुविकूर्नि	729
राजा मेघाभिरियते	833	विधुं दद्राणं समने	325,1782
रयः समुद्रांश्चतुषे	871	वि न इन्द्र मृघो जहि	1868
राया हिरण्ययामति	1068	विपश्चिते पवमानाय	1615
राये अग्रे महे त्वा	93	विभक्तासि चित्रभानो	1498
रुशद्भत्सा रुशती	1750	विभूतराति विप्र	1688
रेवतीर्नः सघमाद	153,1084	विभूषन्नग्र उभयां	1569
रेवां इद्रेवत स्तोता	1804	विभोष्ट इन्द्र राघसो	366
वच्यन्ते वां ककुहासो	1730	विभ्राजं ज्योतिषा	1027
वयंघ त्वा सुतावन्त	261,864	विभ्राड् बृहत्पिबतु शोम्यं	628,1453
वयं घा ते अपि स्मरि	230	विभ्राड् बृहत्सुभृतं	1454
वयं ते अस्य राघसो	1239	वि रक्षो वि मृघो जहि	1867
वयः सुपर्णा उप सेदु	319	विव्यक्थ महिना वृषन्	1661
वयमिन्द्र त्वायवो	132	विशोविशो वो अतिथिं	97,1564
वयमु त्वा तदिदं र्था	157,719	विश्वकर्मन्हविषा	1589
वयमु त्वा मपूर्व्यं	408,708	विश्वतोदावन्विश्वतो	437
वयमेनमिदा ह्योपो	272,1691	विश्वस्मा इत्त्वर्दृशे	840
वर्यांश्चते पतत्रिणो	367	विश्वस्य प्र स्तोम	450
वरिवोभातमो भुवो	691	विद्या पृतना अभि	370,930

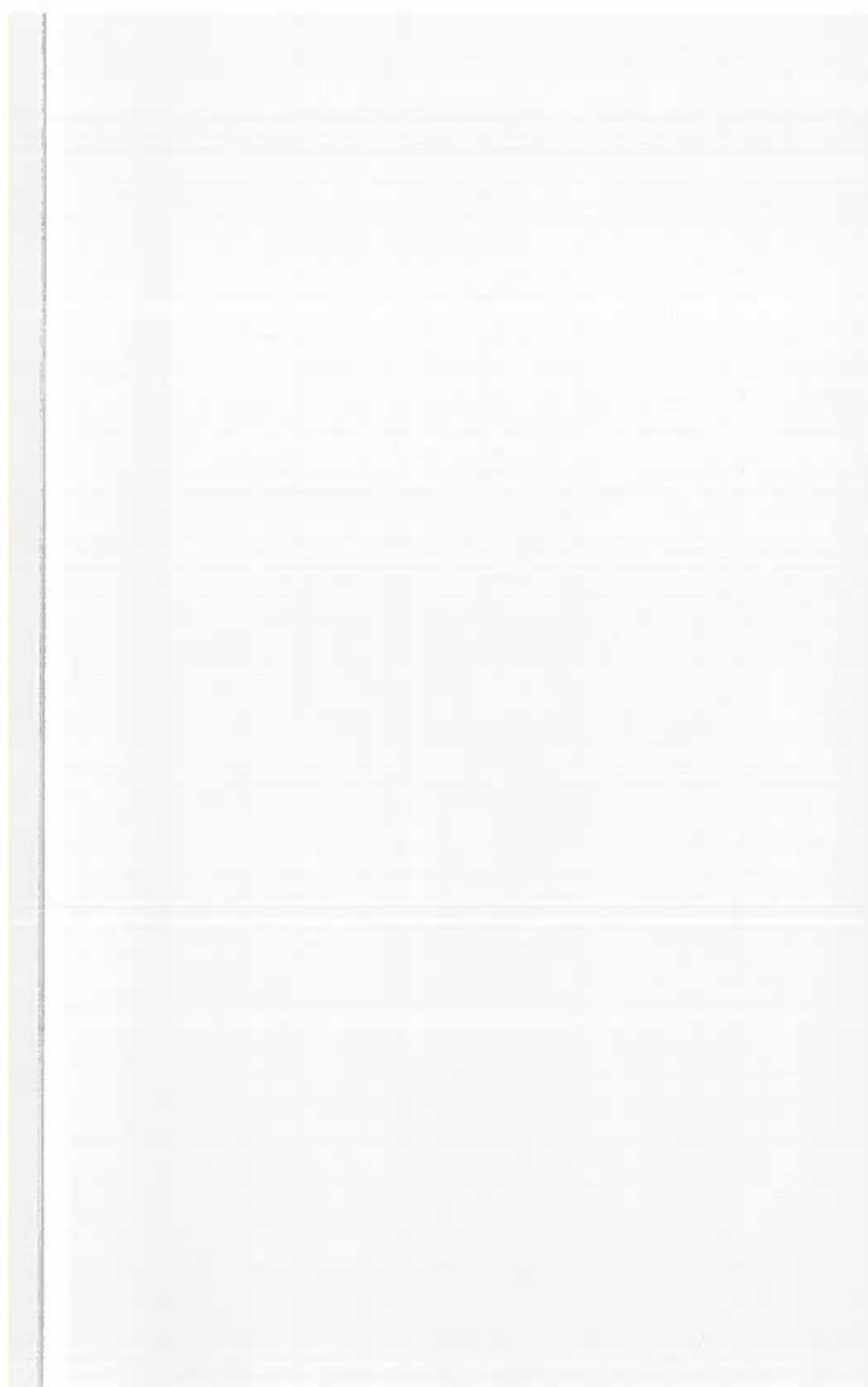
विष्ठा धामानि विष्टचक्ष	888	शिक्षेयमिन्महयते	1797
विष्टानरस्य वस्पति	364	शिशुं जज्ञानं हरि	1334
विष्टे देवा मम शृण्वन्तु	610	शिशुं जज्ञानं हर्यते	1175
विष्टेभिरग्रे अग्निभिरिमं	1617	शक्रं ते अन्यद्यजते	75
वि पु विष्ठा अरतयोयौ	1803	शुक्रः पवस्व देवेभ्यः	1242
विष्णोः कर्माणि पश्यत	1671	शुचिः पावक उच्यते	967
वि स्तुतयो यथा पथ	453,1770	शुनं हुवेम मघवान	329
वीड चिदारुजलुभि	852	शुभ्रमन्धो देववात	1009
वीतिहोत्रं त्वा कवे	1523	शुष्ममाना क्रतायुभि	1035
वृकाक्षिदस्य चारण	1692	शुष्मी शब्दो न मारुतं	1473
वृत्रखादो वलं रूजः	1719	शूरग्रामः सर्ववीरः	1409
वृत्रस्य त्वा धसथादी	324	शूरो न घत आयुधा	1229
वृषणं त्वा वयं वृषन्	1540	शृणुतं जरितुर्हव	917
वृषा पवस्व धारया	469,803	शृण्वे वृष्टेरिव स्वनः	894
वृषा पुनान आयुषि	1000	शेषे वनेषु मातृषु	46
वृषा मतीनां पवते	559,821	श्रते दधामि प्रथमाय	371
वृषा यूधेव वंसगः	1622	श्रायन्त इव सूर्य	267,1319
वृषा शोणो अभि	806	श्रयं वो वृत्रहन्तमं	208
वृषा सोम द्युमां असि	504,781	श्रुधि श्रुत्कर्ण वह्निभि	50
वृषा ह्यसि भानुना	480,784	श्रुघो हवं तिरश्च्या	346,883
वृधो अग्निः समिध्यते	1539	श्रुघो हवं विपिपान	1798
वृष्टि दिवः परि स्रव	1186	श्रुष्ट्याने नवस्य मे	106
वृष्टिद्यावा रीत्यापेय	1467	सं ते पर्यासि समु	603
वृष्णस्ते वृष्यं शवो	782	सं देवैः शोभते वृषा	920
वेत्या हि निर्ऋतीनां	396	सं मातृभिर्न शिशु	1419
वेत्या हि वेधो अध्वनः	1476	सं वत्स इव मातृभि	1099
व्यान्तरिक्षमतिरन्पदे	1640	संवृक्तघृष्णमुक्थ्यं	837
शं नो देवीरभिष्टये	33	स इधानो वसुष्कवि	1562
शं पदं मधं रयोपिणे	441	स इषुहस्तेः स निषद्विभि	1851
शंसेदुक्थं सुदानव	717	स ई रथो न भूरिपा	1472
शक्रेम त्वा समिधं	1066	सखाय आ नि धोदत	568,1157
शङ्ख्य पु शचीपत	253,1579	सखाय आ शिषामहे	390
शचीभिर्नः शचीवसू	287	सखायस्त्वा ववृमहे	62
शतानोकव प्र जिगाति	812	सख्ये त इन्द्र वाजिनो	828
शशमानस्य वा नरः	1594	स घा तं वृषणं रथ	424
शाक्मना शाक्को अरुणः	1783	स घा नः सूनः शवसा	1635
शाचिगो शाचिपृजनाद्यं	726	स घा नो योग आ	742
शिक्षा ण इन्द्र राय आ	1644	स घा यस्ते दिवा	365
शिक्षेयमस्मै दित्सेयं	1835	सङ्क्रन्दननानिमिषेण	1850

सत्यमित्या वृषेदसि	263	स मर्मज्ञान आयुभि	1763
सत्राहणं दार्धृयि	335	समस्य मन्यवे विशो	137,1651
स त्रितस्याधि सानवि	1295	स महा विश्वा दुरितानि	1305
स त्वं नाधिन्न वज्रहस्त	810	समानो अध्वा स्वस्तो	1751
सदसस्पतिमद्भुतं	171	स मामृजे तिरो अप्ण्वानि	1690
सदा गावः शुचयो	442	समिन्द्रमग्निं समिधा	1567
सदा व इन्द्रक्षकृपदा	196	समिन्द्रेणोत वायुना	1082
स देवः कविर्नपितो	1297	समिन्द्रो रायो बृहती	1678
स नः पवस्व शं गवे	653	समीचीना आनूपत	903
स नः पुनान आ भर	789	समीचीनास आशत	1125
स नः पृथु श्रवाय्य	662	समी वत्सं न मातृभिः	1158
स न इन्द्रः शिवः सखा	1452	समुद्रो अप्सु मामृजे	1041
स न इन्द्राय यज्यवे	592,673	समु प्रिया अनपत	819
स न ऊर्जे व्याव्ययं	1438	समु प्रियो भृज्यते	1401
सना च सोम जेपि	1047	समु रेभासो अस्वरन्	932
सना ज्योतिः सना	1048	समेत विश्वा ओजसा	372
सना दक्षमुत क्रतुमप	1049	सम्मिश्रो अरुणो भुवः	817
सनादग्ने मृणसि	80	सम्राजा या घृतयोनी	1144
सनेमि त्वमस्मदा	1613	स योजत उरुगायस्य	1118
स नो दूराच्चासाच्च	1636	स योजते अरुणा	750
स नो भगाय वायवे	1083	सरूप वृषन्ना गहीमौ	1655
स नो मन्त्राभिरध्वरे	1475	स रेवां इव विरपति	1665
स नो महां अनिमानो	1664	स वर्द्धिता वर्द्धनः	1359
स नो मित्रमहस्त्वमग्ने	1713	स वहिरप्सु दुष्टो	973
स नो विश्वा दिवो	1764	स वाजं विश्वचर्षणि	1417
स नो वृषन्नमुं चरुं	1621	स वाजी रोचनं दिवः	1294
स नो वेदो अमात्यमग्नी	1381	स वाज्यक्षाः सहस्रेता	1161
स नो हरीणां पत	1612	स वायुमिन्द्रमक्षिना	1134
स पवस्व मदित्तम	1209	स वीरो दक्षसाधनो	1388
स पवस्व य आविथेन्द्र	494	स वृत्ररा वृषा सुतो	1296
स पवित्रे विचक्षणे	1293	सव्यामनु स्क्रियं	1606
स पुनान उप सूर	1358	स सुतः पीतये वृषा	1292
स पूर्व्यो महोनां	355	स सुवे यो वसुनां	582,1096
सप्त त्वा हरितो रथे	640	स सुनुर्मातरा शुचि	936
सपि मृजन्ति वेधसो	1766	सह रय्या नि वर्तस्वामे	1833
स प्रथमे ज्योमनि	747	सहर्षभाः सहवत्सा	626
स भक्षमाणो अमृतस्य	1424	सहस्तत्र इन्द्र दद्व्योज	625
समत्स्वग्निमवसे	1168	सहस्रधारं वृषभं	1395
समन्या यन्तुपयन्तन्याः	607	सहस्रधारः पवते	874

सहस्रशीर्षाः पुरुषः	617	सो अर्पेन्द्राय पीतये	980
स हि पुरु चिदोजसा	1815	सोमं गावो धेनवो	860
स हि ष्वा जरितृभ्य	969	सोमं राजानं वरुण	91
साकं जातः क्रतुना	1487	सोमः पवते जनिता	527,943
साकमुक्षो मर्जयन्त	538,1418	सोमः पुनानो ऊर्मिणाव्यं	572,940
सा नो अद्याभरद्	1742	सोमः पुनानो अर्षति	1187
सह्मन्विश्वा अभियुजः	1558	सोमः पूषा च चेततु	154
सिञ्चन्ति नमसावट	1604	सोम उ घ्राणः सोतृभि	515,997
सीदन्तस्ते वयो यथा	407	सोमाः पवन्त इन्दवो	548,1101
सुत एति पवित्र आ	901	सोमा असृग्रमिन्दवः	1196
सुता इन्द्राय वायवे	766	सोमानां स्वरणम	139,1463
सुतासो मधुमत्तमाः	547,872	स्तोत्रं राधानां पते	1600
सुनीथो घा स मर्त्यो	206	स्वरन्ति त्वा सुते नरो	865
सुनोत सोमपाव्ने	285	स्वास्ति न इन्द्रो वृद्धश्रवाः	1875
सुप्रवीरस्तु स क्षयः	1352	स्वादिष्टया मदिष्टया	468,689
सुमन्मा वस्वी रन्ती	1654	स्वादोरित्या विपूवतः	409,1005
सुरूपकृत्नुमृतये	160,1087	स्वायुधः पवते देव	678
सुवितस्य वनामहे	893	हथो वृत्राण्यार्या हथो	855
सुप्रमिद्धो न आ वह	1347	हरी त इन्द्र शमश्रण्यतो	623
सुप्रहा सोम तानि ते	1767	हस्तच्युतेभिर्द्रिभिः	1445
सुष्वाणास इन्द्र स्तुमसि	316	हिन्वन्ति सूरमुत्तयः	904
सुष्वाणासो व्यद्रिभि	1103	हिन्वानासो रथा इव	1120
सूर्यस्येव रश्मयो	1370	हिन्वानो हेतृभिर्हित	655
सो अग्निर्यो वसुर्गुणे	1739	होता देवो अमर्त्यः	1477

Year	Month	Day	Event	Location
1900	Jan	1	First meeting	St. Paul's Church
1901	Feb	15	Second meeting	St. Paul's Church
1902	Mar	1	Third meeting	St. Paul's Church
1903	Apr	1	Fourth meeting	St. Paul's Church
1904	May	1	Fifth meeting	St. Paul's Church
1905	Jun	1	Sixth meeting	St. Paul's Church
1906	Jul	1	Seventh meeting	St. Paul's Church
1907	Aug	1	Eighth meeting	St. Paul's Church
1908	Sep	1	Ninth meeting	St. Paul's Church
1909	Oct	1	Tenth meeting	St. Paul's Church
1910	Nov	1	Eleventh meeting	St. Paul's Church
1911	Dec	1	Twelfth meeting	St. Paul's Church
1912	Jan	1	Thirteenth meeting	St. Paul's Church
1913	Feb	1	Fourteenth meeting	St. Paul's Church
1914	Mar	1	Fifteenth meeting	St. Paul's Church
1915	Apr	1	Sixteenth meeting	St. Paul's Church
1916	May	1	Seventeenth meeting	St. Paul's Church
1917	Jun	1	Eighteenth meeting	St. Paul's Church
1918	Jul	1	Nineteenth meeting	St. Paul's Church
1919	Aug	1	Twentieth meeting	St. Paul's Church
1920	Sep	1	Twenty-first meeting	St. Paul's Church
1921	Oct	1	Twenty-second meeting	St. Paul's Church
1922	Nov	1	Twenty-third meeting	St. Paul's Church
1923	Dec	1	Twenty-fourth meeting	St. Paul's Church
1924	Jan	1	Twenty-fifth meeting	St. Paul's Church
1925	Feb	1	Twenty-sixth meeting	St. Paul's Church
1926	Mar	1	Twenty-seventh meeting	St. Paul's Church
1927	Apr	1	Twenty-eighth meeting	St. Paul's Church
1928	May	1	Twenty-ninth meeting	St. Paul's Church
1929	Jun	1	Thirtieth meeting	St. Paul's Church
1930	Jul	1	Thirty-first meeting	St. Paul's Church
1931	Aug	1	Thirty-second meeting	St. Paul's Church
1932	Sep	1	Thirty-third meeting	St. Paul's Church
1933	Oct	1	Thirty-fourth meeting	St. Paul's Church
1934	Nov	1	Thirty-fifth meeting	St. Paul's Church
1935	Dec	1	Thirty-sixth meeting	St. Paul's Church
1936	Jan	1	Thirty-seventh meeting	St. Paul's Church
1937	Feb	1	Thirty-eighth meeting	St. Paul's Church
1938	Mar	1	Thirty-ninth meeting	St. Paul's Church
1939	Apr	1	Fortieth meeting	St. Paul's Church
1940	May	1	Forty-first meeting	St. Paul's Church
1941	Jun	1	Forty-second meeting	St. Paul's Church
1942	Jul	1	Forty-third meeting	St. Paul's Church
1943	Aug	1	Forty-fourth meeting	St. Paul's Church
1944	Sep	1	Forty-fifth meeting	St. Paul's Church
1945	Oct	1	Forty-sixth meeting	St. Paul's Church
1946	Nov	1	Forty-seventh meeting	St. Paul's Church
1947	Dec	1	Forty-eighth meeting	St. Paul's Church
1948	Jan	1	Forty-ninth meeting	St. Paul's Church
1949	Feb	1	Fiftieth meeting	St. Paul's Church
1950	Mar	1	Fifty-first meeting	St. Paul's Church
1951	Apr	1	Fifty-second meeting	St. Paul's Church
1952	May	1	Fifty-third meeting	St. Paul's Church
1953	Jun	1	Fifty-fourth meeting	St. Paul's Church
1954	Jul	1	Fifty-fifth meeting	St. Paul's Church
1955	Aug	1	Fifty-sixth meeting	St. Paul's Church
1956	Sep	1	Fifty-seventh meeting	St. Paul's Church
1957	Oct	1	Fifty-eighth meeting	St. Paul's Church
1958	Nov	1	Fifty-ninth meeting	St. Paul's Church
1959	Dec	1	Sixtieth meeting	St. Paul's Church
1960	Jan	1	Sixty-first meeting	St. Paul's Church
1961	Feb	1	Sixty-second meeting	St. Paul's Church
1962	Mar	1	Sixty-third meeting	St. Paul's Church
1963	Apr	1	Sixty-fourth meeting	St. Paul's Church
1964	May	1	Sixty-fifth meeting	St. Paul's Church
1965	Jun	1	Sixty-sixth meeting	St. Paul's Church
1966	Jul	1	Sixty-seventh meeting	St. Paul's Church
1967	Aug	1	Sixty-eighth meeting	St. Paul's Church
1968	Sep	1	Sixty-ninth meeting	St. Paul's Church
1969	Oct	1	Seventieth meeting	St. Paul's Church
1970	Nov	1	Seventy-first meeting	St. Paul's Church
1971	Dec	1	Seventy-second meeting	St. Paul's Church
1972	Jan	1	Seventy-third meeting	St. Paul's Church
1973	Feb	1	Seventy-fourth meeting	St. Paul's Church
1974	Mar	1	Seventy-fifth meeting	St. Paul's Church
1975	Apr	1	Seventy-sixth meeting	St. Paul's Church
1976	May	1	Seventy-seventh meeting	St. Paul's Church
1977	Jun	1	Seventy-eighth meeting	St. Paul's Church
1978	Jul	1	Seventy-ninth meeting	St. Paul's Church
1979	Aug	1	Eightieth meeting	St. Paul's Church
1980	Sep	1	Eighty-first meeting	St. Paul's Church
1981	Oct	1	Eighty-second meeting	St. Paul's Church
1982	Nov	1	Eighty-third meeting	St. Paul's Church
1983	Dec	1	Eighty-fourth meeting	St. Paul's Church
1984	Jan	1	Eighty-fifth meeting	St. Paul's Church
1985	Feb	1	Eighty-sixth meeting	St. Paul's Church
1986	Mar	1	Eighty-seventh meeting	St. Paul's Church
1987	Apr	1	Eighty-eighth meeting	St. Paul's Church
1988	May	1	Eighty-ninth meeting	St. Paul's Church
1989	Jun	1	Ninety meeting	St. Paul's Church
1990	Jul	1	Ninety-first meeting	St. Paul's Church
1991	Aug	1	Ninety-second meeting	St. Paul's Church
1992	Sep	1	Ninety-third meeting	St. Paul's Church
1993	Oct	1	Ninety-fourth meeting	St. Paul's Church
1994	Nov	1	Ninety-fifth meeting	St. Paul's Church
1995	Dec	1	Ninety-sixth meeting	St. Paul's Church
1996	Jan	1	Ninety-seventh meeting	St. Paul's Church
1997	Feb	1	Ninety-eighth meeting	St. Paul's Church
1998	Mar	1	Ninety-ninth meeting	St. Paul's Church
1999	Apr	1	Hundredth meeting	St. Paul's Church

The following table shows the dates and locations of the meetings of the St. Paul's Church from 1900 to 1999. The meetings were held on the first day of each month, except for the years 1900, 1904, 1908, 1912, 1916, 1920, 1924, 1928, 1932, 1936, 1940, 1944, 1948, 1952, 1956, 1960, 1964, 1968, 1972, 1976, 1980, 1984, 1988, and 1992, when the meetings were held on the second day of the month. The meetings were held at St. Paul's Church, which is located at 123 Main Street, New York, New York.



सामवेद संहिता

SĀMAVEDA SAMHITA

सामवेदसंहिता

[कौथुमशाखा]

पूर्वार्चिकः

अथ प्रथमः प्रपाठकः

(१) प्रथमा दशतिः

(१-१०) उगयाया अस्या उगनेः (१-२. ४, ७, ९) प्रथमाद्वितीयाचतुर्थोत्तममीनवमीनाष्टकां बार्हस्पत्यो भरद्वाजः,

(३) तृतीयायाः काण्वो मेवातिथिः, (५) पञ्चम्याः काण्व उगनाः, (६) षष्ठ्या बार्हद्विरसः सुदीतिः सीहोत्रः पुरु-
मीटो वा, (८) अष्टम्याः काण्वो वत्सः, (१०) दशम्याश्च वाध्वश्वः सुमित्रो वध्वश्वोऽनूपो वा ऋषयः ।

अग्निदेवता । (१. ३-४. ६-१०) प्रथमातृतीयाचतुर्थीनां षष्ठ्यादिषड्वानाञ्च गायत्री, (२) द्वितीयायाः
शङ्कुमती पिपीलिकमच्या, (५) पञ्चम्याश्च विराज्ञायत्री उन्दांसि ॥

अ॒ग्नि॑ आ॒ वा॒हि॒ वी॒नये॑ गृ॒णाना॑ ह॒व्यदा॑नये । नि॒ होता॑ स॒त्सि॒ ब॒र्हिषि॑ ॥१॥

त्वम॒ग्ने य॒ज्ञाना॑ं हो॒ता वि॒श्वेषा॑ं हि॒तः । दे॒वैर्भि॑र्मानु॒षे ज॑ने ॥२॥

अ॒ग्निं दू॑तं वृ॒णीमा॑हे हो॒ता वि॒श्ववे॑द॒सम् । अ॒स्य य॒ज्ञस्य॑ सु॒क्रतु॑म् ॥३॥

SĀMAVEDA — SAMHITA

PŪRVĀRCIKA: CHANDA ĀRCIKA

ĀGNEYA KĀṇḍA

Prathama Adhyāya

PRAPĀṬHAKA I: ARDHA I

Khaṇḍa I

Daśati 1

1. Agna ā yāhi vītaye grṇāno havyaadātaye.
Ni hotā satsi barhiṣi.₁
(Cf. S. 660; Ṛv VI.16.10)

2. Tvam agne yajñānām hotā viśveṣām hitaḥ.
Devebhir mānuṣe jane.₂
(Cf. S. 1474; Ṛv VI.16.1)

3. Agnim dūtam vṛnīmahe hotāram viśvavedasam.
Asya yajñasya sukratum.₃
(Cf. S. 790; Ṛv I.12.1; Av. XX.101.1)

**THE PŪRVĀRCIKA: CHANDA ĀRCIKA
ĀGNEYA KAṆḌA (PARVA)
Adhyāya I
PRAPĀTHAKA I: ARDHA I**

Khaṇḍa I

Daśati I

1. Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.₁
(Cf. S. 660; Ṛv VI.16.10)
2. O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind.₂
(Cf. S. 1474; Ṛv VI.16.1)
3. We accept adorable God as the messenger of all virtues, presiding over our sacred performances, and the source of all inspirations. We adore Him while we acclaim Him as the perfecter of benevolent deeds.₃
(Cf. S. 790; Ṛv I.12.1)

अ॒ग्निर्वृ॒त्राणि॑ जङ्घन॑द्वि॒णस्युर्वि॑प॒न्यया॑ । समि॒द्धः शु॒क्र आहु॑तः ॥४॥	
प्रे॒ष्ठं वो॑ अ॒तिथि॑ꣳ स्तु॒षे मि॒त्रमि॑व प्रि॒यम् । अ॒ग्ने रथं॑ न वे॒द्यम् ॥५॥	
त्वं नो॑ अ॒ग्ने महो॑भिः पा॒हि विश्व॑स्या अ॒रातेः॑ । उ॒त द्वि॒षो मर्त्य॑स्य ॥६॥	
ए॒ह्य पु॑ ब्र॒वाणि॑ ते॒भ्य इत्ये॑तरा गिरः । ए॒भिर्वर्द्धा॑स इ॒न्दुभिः॑ ॥७॥	
आ ते॑ व॒त्सो मनो॑ यम॒त्परमा॑च्चि॒त्सध॑स्थात् । अ॒ग्ने त्वां का॑मये गिरा ॥८॥	
त्वाम॑ग्ने पु॒ष्करा॑दध्य॒थर्वा॑ निर॒मन्य॑त । मूर्द्ध॑ना विश्व॑स्य वाघ॑तः ॥९॥	
अ॒ग्ने वि॒वस्व॑दा भ॒रास्मभ्य॑मू॒तये॑ महे । दे॒वो ह्य॑सि नो द॒र्शे ॥१०॥	

4. Agniṣ vr̥trāṇi jaṅghanad draviṇasyur vipanyayā.
Samiddhah śukra āhutaḥ.⁴
(Cf. S. 1396; Rv VI.16.34; Yv. XXX.111.9)
5. Preṣṭham vo atithiṁ stuṣe mitram iva priyam.
Agne ratham na vedyam.⁵
(Cf. S. 1244; Rv VIII.84.1)
6. Tvam no agne mahobhiḥ pāhi viśvasyā arāteh.
Utz dviṣo martyasya.⁶
(Cf. Rv VIII.71.1)
7. Ehyū śu bravāṇi tegna itthetarā girah.
Ebhīr vardhāsa indubhiḥ.⁷
(Cf. S. 705; Rv VI.16.161; Yv. XXVI.13)
8. Ā te vatso mano yamat paramāc cit sadhasthāt.
Agne tvām kāmaye girā.⁸
(Cf. S. 1166; Rv VIII.11.7; Yv. XII.115)
9. Tvam agne puṣkarad adhyatharvā nīramanthata.
Mūrdhno viśvasya vāghataḥ.⁹
(Cf. Rv VI.16.13; Yv. XV.22)
10. Agne vivasvadā bharasmanabhyam ūtaye mahe.
Devo hyasi no dr̥še.¹⁰

4. May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries.⁴
(Cf. S. 1396; Ṛv VI.16.34)
5. I adore fire-divine, dear as a guest and loving as a friend, who brings us riches as if laden on a chariot.⁵
(Cf. S. 1244; Ṛv VIII.84.1)
6. O adorable Lord, may you protect us by your greatness against all malignity and hatred of mortal man.⁶
(Cf. Ṛv VIII.71.1)
7. O adorable Lord, may you be with us. We shall augment you with drops of divine love.⁷
(Cf. S. 705; Ṛv VI.16.16)
8. O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place.⁸
(Cf. S. 1166; Ṛv VIII.11.7)
9. O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe.⁹
(Cf. Ṛv VI.16.13)
10. O fire-divine, the destroyer of all kinds of ignorance, may you come to us for our effective protection. We clearly visualize your presence in your divine creation.¹⁰

(२) द्वितीया दशतिः

- (१-१०) दशचापा अभ्या दशतिः (१) प्रथमाया ऋच आङ्गिरसो विरूपः, (२) द्वितीयाया गीतमो वाक्सेपः, (३, ८-९) तृतीयाष्टमीनवमीनां भागवः प्रयोगो बाह्वस्पत्योऽग्निः पावको वा, (४) ऋष्या वैश्वामित्रो मयुच्छन्दाः, (५, ७) पञ्चमीसप्तम्योरात्रीगतिः शुनःशेषः (ऋत्रिमो वैश्वामित्रो देवरातः), (६) प्रथमाः काण्वो मेघातिथिः, (१०) दशम्याश्च काण्वो वत्स ऋषयः । (१-४, ७-९) प्रथमादि-चनसृणां सप्तम्यादितिसृणाञ्चाग्निः, (५) पञ्चम्या रुद्रः, (६) षष्ठ्या अग्निर्मरुतः, (१०) दशम्याश्च सूर्यो देवताः । गायत्री छन्दः ॥

नमस्ते अ॒ग्न ओज॑से गृ॒णन्ति दे॒व कृ॑ष्टयः । अमे॑रमित्रमर्द॒य ॥१॥
 दू॒तं वो वि॒श्वेद॑सꣳ हव्य॑वा॒हमम॑र्त्यम् । यजि॑ष्ठमृ॒ञ्जसे गि॑रा ॥२॥
 उप॑ त्वा जाम॒यो गि॑रा दे॒दिश॑तीर्हविष्कृतः । वा॒यो रनी॑के अस्थिरन् ॥३॥
 उप॑ त्वाग्ने दि॒वेदि॑वे दो॒षावस्त॑र्द्धि॒या वय॑म् । नमो॑ भरन्त ए॒मसि ॥४॥
 जरा॑बोध तद्वि॒विद्धि वि॑शे॒विशे य॑ज्ञियाय । स्तोमꣳ रु॒द्राय दृ॑शीकम् ॥५॥

Khaṇḍa II

Daśati 2

11. Namaste agna ojase grṇanti deva kṛṣṭayah.
Amair amitram arddaya.₁
(Cf. S. 1648; Rv VIII.75.10)
12. Dūtam vo viśvavedasaṁ havyavāham amartyam.
Yajistham rñjase girā.₂
(Cf. Rv IV.8.1)
13. Upa tvā jāmayo giro dedīsatīr haviṣkṛtaḥ.
Vāyor anīke asthiran.₃
(Cf. S. 1570; Rv VIII.102.13)
14. Upa tvāgne dive-dive doṣāvastard dhiyā vayam.
Naṃo bharanta emasi.₄
(Cf. Rv I.1.7; Yv. III.22)
15. Jarābodha tad vividdhi viśe-viśe yajñiyāya.
Stomaṁ rudrāya dṛśīkam.₅
(Cf. S. 1663; Rv I.27.10)

Khaṇḍa II

Daśati 2

11. O divine adorable Lord, men sing reverent praises to you for the attainment of strength; may you destroy the enemy by strength.¹
(Cf. S. 1648; Ṛv VIII.75.10)
12. I propitiate with praise the omniscient Lord, the bestower of blessings, immortal, the ordainer, and the dispeller of gloom.²
(Cf. Ṛv IV.8.1)
13. The sister hymns full of divine wisdom rise to you proclaiming your glories, they stand kindling you in the presence of cosmic vitality.³
(Cf. S. 1570; Ṛv VIII.102.13)
14. Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds.⁴
(Cf. Ṛv I.1.7)
15. O cosmic Lord, earnest to prayers, may you enter into the spirit of our songs of praise for the completion of the sacrifice that benefits all mankind.⁵
(Cf. S. 1663; Ṛv I.27.10)

प्रति त्वं चारुमध्वरं गोपीथाय प्र ह्यसे । मरुद्भिरग्ना आ गहि ॥६॥
 अश्वं न त्वा वारयन्तं वन्दध्या अग्निं नमोभिः । सम्राजन्तमध्वराणाम् ॥७॥
 ओर्वभृगुवच्छुचिमपनावनवदा हुवे । अग्निं समुद्रवाससम् ॥८॥
 अग्निमिन्धानो मनसा धियं सचेतं मर्त्यः । अग्निमिन्धे विवस्वभिः ॥९॥
 आदिप्रतनस्य रेतसो ज्योतिः पश्यन्ति वासरम् । परो यदिध्यते दिवि ॥१०॥

16. Prati tyam cārum adhvaram gopīthāya pra hūyase.
Marudbhir agna ā gahi.⁶
(Cf. Rv I.19.1)
17. Aśvam na tvā vāravantam vandadhyā agnim namobhiḥ
Samrājantam adhvarāṇām.⁷
(Cf. S. 1634; Rv I.27.1)
18. Aurvabhṛguvac chucim apnavānavad ā huve.
Agniṁ samudravāsasam.⁸
(Cf. Rv VIII.102.4)
19. Agnim indhāno manasā dhiyaṁ saceta martyaḥ.
Agnim indhe vivasvabhiḥ.⁹
(Cf. Rv VIII.102.22)
20. Ādit pratnasya retaso jyotiḥ paśyanti vāsaram.
Paro yad idhyate divi.¹⁰
(Cf. Rv VIII.6.30)

16. Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God, with your vital forces.⁶
(Cf. Rv I.19.1)
17. With deep reverence, we express our obligations to the virtues of the fire-divine, the sovereign Lord of fire-rituals, whose flames resemble the hairy tail of a horse (to drive away worms and insects).⁷
(Cf. S. 1634; Rv I.27.1)
18. The one who is like an austere sage and like an honest toiler, such a pure fire divine pervading the entire space of firmament, I invoke.⁸
(Cf. Rv VIII.102.4)
19. Let a man, when he kindles the inner fire of enlightenment, complete the performance with a devout mind; let him do this with the guidance of the elders adept in this secret.⁹
(Cf. Rv VIII.102.22)
20. Then, verily, they see the refulgence of primeval seed, kindled on yonder side of heaven.¹⁰
(Cf. Rv VIII.6.30)

(३) तृतीया दशतिः

- (१-१५) चतुर्दश्याया अस्या दशतिः (१) प्रथमाया ऋचो भार्गवः प्रयोगो बाह्वस्पत्योऽग्निः पापको वा, (२, ५) द्वितीयापञ्चम्योर्बाह्वस्पत्यो भरद्वाजः, (३, १०) तृतीयादशम्योर्गौतमो वामदेवः, (४, ६) चतुर्थोषष्ठयोर्मित्रा-
वरुणो वसिष्ठः, (७) सप्तम्या आङ्गिरसो विरूपः, (८) अष्टम्या आश्विगर्तिः शुनःशेषः, (९) नवम्या आवेयो
गोपवनः सप्तवर्त्रिर्वा, (११) एकादश्याः काण्वः प्रत्कण्वः, (१२) द्वादश्याः काण्वो मेघातिथिः,
(१३) त्रयोदश्या आम्बरीषः सिन्धुदीपः, (१४) चतुर्दश्याश्च कान्य उशाना ऋचयः । (१-३, ५-१०,
१२, १४) प्रथमाविद्वत्स्य पञ्चम्यादिपण्णां द्वादशीचतुर्दशयोश्चाग्निः, (४) चतुर्ध्या अग्नी
रक्षोहा, (११) एकादश्याः सूर्यः, (१३) त्रयोदश्याश्चापो देवताः । (१) प्रथमाया विराद्
गायत्री, (२-१४) द्वितीयादित्रयोदश्यानाञ्च गायत्री छन्दसी ॥

अग्निं वो वृधन्तमध्वराणां पुरुतमम् । अच्छा नप्त्रे सहस्वते ॥१॥
अग्निस्तिग्मेन शोचिषा य॒ऽसद्वि॒श्वं न्या॒त्रिण॑म् । अग्निर्नो व॒ऽसते रयि॑म् ॥२॥
अग्ने मृ॒ढा मा॒हा॒ऽअस्य॑य आ दे॒वयुं॑ जनम् । इ॒येथ॑ ब॒र्हि॒रास॑दम् ॥३॥
अग्ने र॒क्षा णो अ॒ऽहसः॑ प्रति स्म दे॒व री॑षतः । तपि॒ष्ठैर॒जरो द॑ह ॥४॥

Khanda III

Daśati 3

21. Agnim vo vṛdhan̄tam adhvārāṇām purūtamam.
Acchā naptre sahasvate.₁
(Cf. S. 946; Rv VIII.102.7)
22. Agnis tigmena śociṣā yaṁśad viśvam nyatr̄ṇam.
Agnir nno vaṁsate rayim.₂
(Cf. Rv VI.16.28; Yv. XVII.16)
23. Agne mṛḍa mahāṁ asyaya ā devayum janam.
Iyetha barhir āsadam.₃
(Cf. Rv IV.9.1.)
24. Agne raksā no anmhasaḥ prati sma deva rīṣataḥ.
Tapiṣṭhair ajaro daha.₄
(Cf. Rv VII.15.13)

Khaṇḍa III**Daśati 3**

21. At our solemn spiritual accomplishments, free from all tints of violence, I invoke the fore-most adorable Lord for the spiritual fire of inner enlightenment ever growing strong. May he bless us with noble feelings — the valiant progeny of inner consciousness.¹
(Cf. S. 946; Ṛv VIII.102.7)
22. May the Lord, with His sharp flame, cast down each destructive devourer; may he grant us precious treasures.²
(Cf. Ṛv VI.16.28)
23. O adorable Lord, make us happy. Supreme in your power. May you come to the pious devotees and be enshrined in his heart.³
(Cf. Ṛv IV.9.1)
24. Preserve us, O adorable Lord, from inequity. O eternal Lord, exempt us from decay and consume our sins with your blazing flames.⁴
(Cf. Ṛv VII.15.13)

अ॒ग्ने यु॒ङ्क्वा॑ हि॒ ये तवा॑श्वासो दे॒व सा॑धवः । अ॒रं वह॑न्त्याश॒वः ॥५॥
 नि॒ त्वा नक्ष्य॑ वि॒स्पते॑ द्युमन्त॑ धीमहे॒ वयम् । सु॒वीर॑म॒ग्न आ॑हुत ॥६॥
 अ॒ग्निर्मूर्धा॑ दि॒वः ककु॑त्पतिः पृथि॒व्या अ॑यम् । अ॒पाँ॒ रेताँ॑सि जिन्वति ॥७॥
 इ॒मम् पु॒ त्वम॑स्माकँ॒ सनि॑ गाय॒त्रं नव्याँ॑सम् । अ॒ग्ने दे॒वेषु॑ प्र वोचः ॥८॥
 तं त्वा गो॒पवनो॑ गिरा॒ जनि॑ष्ठद॒ग्ने अ॒ङ्घ्रिः । स पा॑वक॒ श्रुधी॑ हवम् ॥९॥
 परि॒ वाज॑पतिः क॒विर॒ग्निर्हव्या॑न्यक्रमीत् । द॒धद्र॑त्नानि दा॒शुषे॑ ॥१०॥

25. Agne yuṁkṣvā hi ye tavāśvāso deva sādhaveḥ.
 Aram vahantyāśavah.⁵
 (Cf. S. 1383; Rv VI.16.43; Yv. XIII.36)
26. Ni tvā nakṣya viśpate dyumantam dhīmahe vayam.
 Suvīram agna āhuta.⁶
 (Cf. Rv VII.15.7)
27. Agnir mūrdhā divaḥ kakutpatiḥ pṛthivyā ayam.
 Apāṁ retāṁsi jinvati.⁷
 (Cf. S. 1532; Rv VIII.44.16; Yv. III.12; XIII.14; XV.20)
28. Imamū śu tvam asmākam sanim gāyatram navyāṁsam.
 Agne deveṣu pra vocaḥ.⁸
 (Cf. S. 1497; Rv I.27.4)
29. Tam tvā gopavano girā janiṣṭhad agne aṁgiraḥ.
 Sa pāvaka śrudhī havam.⁹
 (Cf. Rv VIII.74.11)
30. Pari vājapatiḥ kavir agnir havyānyakramīt.
 Dadhad ratnāni dāśuṣe.¹⁰
 (Cf. Rv IV.15.3; Yv. XI.25)

25. Harness, O divine Lord, your well-trained fast-moving horses in your chariot, who bear you quickly to bless us in our desired ends.⁵
(Cf. S. 1383; Rv VI.16.43)
26. O the approachable, the protector of people, the divine, the adorable, the one invoked by all, we enshrine you, the resplendent, the rightly glorified, in our heart.⁶
(Cf. Rv VII.15.7)
27. The fire-divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life.⁷
(Cf. S. 1532; Rv VIII.44.16)
28. O adorable God, may you distribute to Nature's agents the essence of our devout offerings and awaken in our hearts the wisdom indicated in the newest chants of hymn.⁸
(Cf. S. 1497; Rv I.27.4)
29. O Lord, ever and everywhere approachable, and purifier, kindly listen to our earnest prayers. The sage of the secret lore always refers to you as the generous giver of sustenance in his sweet devotional compositions.⁹
(Cf. Rv VIII.74.11)
30. The adorable Lord, the fire of enlightenment, accepts the devotional offerings from the wise and adept people, and blesses the offerers with precious spiritual gifts.¹⁰
(Cf. Rv IV.15.3)

उदु त्वं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥११॥
 कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे । देवममीवचातनम् ॥१२॥
 शं नो देवीरभिष्टये शं नो भवन्तु पीतये । शं योरभि स्रवन्तु नः ॥१३॥
 कस्य नूनं परीणसि धियो जिन्वसि सत्पते । गोपाता यस्य ते गिरः ॥१४॥

31. Udu tyam jātavedasam devam vahanti ketavaḥ.
 Dṛṣe viśvāya sūryam.¹¹
 (Cf. Rv I.50.1; Yv. VII.41; VIII.41; XXXIII.31; Av.
 XIII.2.16; XX.47.13)
32. Kavim agnim upa stuhi satyadharmāṇam adhware.
 Devam amīvacātanam.¹²
 (Cf. Rv I.12.7)
33. Śam no devīr abhiṣṭaye śam no bhavantu pītaye.
 Śam yor abhi sravantu naḥ.¹³
 (Cf. Rv X.9.4; Yv. XXXVI.12; Av. I.6.1)
34. Kasya nūnam parīṇasi dhiyo jinvasi satpate.
 Gaṣātā yasya te girāḥ.¹⁴
 (Cf. Rv VIII.84.7)

(४) चतुर्थी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ३, ७) प्रथमाद्वितीयासप्तमीनामृचां शार्हस्त्यः शानुस्तुणपाणिः, (२, ५, ८-१०) द्वितीयापञ्चम्यष्टमीनवमीनां प्रागायो अग्नेः, (५) चतुर्थ्या मैत्रावरुणो वसिष्ठः, (६) पष्ठया काण्वः प्रमकण्वः, (१०) दशम्या धाङ्गिरसः सोमरिक्मिषयः । (१-५, ७-१०) प्रथमादिपञ्चानां सप्तम्यादि-चतसृणाश्चाग्निः, (६) पष्ठया धाग्न्युपसो देवताः । वृद्धती छन्दः ॥

यज्ञायज्ञा वो अमये गिरागिरा च दक्षसे ।

प्रप्र वयममृतं जातवेदसं प्रिये मित्रं न शंसिषम् ॥१॥

Khaṇḍa IV

Daśati 4

35. Yajñāyajñā vo agnaye girāgirā ca dakṣase.
 Prapra vayam amṛtam jātavedasam priyam mitran na
 śaṁsiṣam.¹
 (Cf. Ś. 703; Rv VI.48.1; Yv. XXVII.42)

31. The banners of glory speak high of the effulgent God, who knows all that lives, that all may look on him.¹¹
(Cf. Ṛv I.50.1)
32. May we worship, the all-wise, the all-knowing and the supreme sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness.¹²
(Cf. Ṛv I.12.7)
33. May the divine favours of our omnipresent Lord be propitious to us, for the fulfilment of desires, and for our enjoyment. Let them shower on us well-being and fearlessness.¹³
(Cf. Ṛv X.9.4)
34. O Lord of the universe, tell me, whose offerings and songs delight you the most and whose prayers are acceptable to you as the best to grant him wealth and wisdom.¹⁴
(Cf. Ṛv VIII.84.7)

Khaṇḍa IV

Daśati 4

35. At every benevolent selfless work, let us glorify our adorable Lord. With reiterated eulogies to obtain the inner strength. May we glorify Him, the immortal, the cognizant of all that has come into existence as our dear friend.¹
(Cf. S. 703; Ṛv VI.48.1)

पा॒हि नो॑ अ॒ग्न॑ ए॒कया॑ पा॒ह्यु॒त द्वि॑तीयया ।
 पा॒हि गी॑र्भिस्ति॒सृभि॑रू॒जां प॑ते पा॒हि च॑त॒सृभि॑र्वसो ॥२॥
 बृ॒हद्भि॑र॒ग्ने अ॑र्चि॒भिः शु॑क्रेण दे॒व शो॑चिषा ।
 भ॒रद्वा॑जे स॒मिधा॑नो य॒विष्ठ्य॑ रे॒वत्पा॑वक दीदिहि ॥३॥
 त्वे अ॒ग्ने स्वा॑हु॒त प्रि॑यासः स॒न्तु सू॑रयः ।
 य॒न्ता॒रो ये म॑घवा॒नो ज॑ना॒नामृ॑व द॒यन्त॑ गो॒नाम् ॥४॥
 अ॒ग्ने ज॑रि॒तर्वि॑प॒तिस्त॑पानो दे॒व रक्ष॑सः ।
 अ॒प्सोषि॑वान्गृह॒पते॑ म॒हा॒५ अ॑सि दि॒वस्पा॑युर्दु॒रोण॑युः ॥५॥
 अ॒ग्ने वि॑वस्वदु॒षस॑श्चि॒त्र॒५ रा॒धो अ॑मर्त्य ।
 आ दा॑शुषे जा॒तवे॑दो व॒हा त्व॑म॒द्या दे॒वा॒५ उ॑प॒बुधः ॥६॥

36. Pāhi no agna ekayā pāhyūta dvitīyayā.
 Pāhi gīrbhis tisrbhir ūrjām pate pāhi catasrbhir vaso.²
 (Cf. S. 1544; Rv VIII.60.9; Yv. XXVII.43)
37. Brhadbhir agne arcibhiḥ śukraṇa deva śociṣā.
 Bharadvāje samidhāno yaviṣṭhya revat pāvaka dīdihī.³
 (Cf. Rv VI.48.7)
38. Tve agne svāhuta priyāsaḥ santu sūrayaḥ.
 Yantāro ye maghavāno janānām ūrvam dayanta
 gonām.⁴
 (Cf. Rv VII.16.7; Yv. XXXIII.14)
39. Agne jaritar viśpatis tapāno dava rakṣasaḥ.
 Apsōivān gr̥hapate maḥāñ asi divaspāyur duroṇayuh.⁵
 (Cf. Rv VIII.60.19)
40. Agne vivasvad uśasaś citram rādho amartya.
 Ā dāśuṣe jātavedo vahā tvamadyā devān uṣarbudhaḥ.⁶
 (Cf. S. 1780; Rv I.44.1)

36. O adorable Lord, protect us through the first, protect us through the second hymn, protect us through three hymns, and through four of them. O Lord of energy, O Lord of riches.²
(Cf. S. 1544; Rv VIII.60.9)
37. O divine, ever-young, resplendent fire-divine, when kindled by the bearers of wisdom, you shine with many radiant attributes and pure radiance. O resplendent purifier, conferring riches upon us, ever continue to shine in our inner consciousness.³
(Cf. Rv VI.48.7)
38. O adorable, piously invoked Lord, may those learned scholars be dear to you; may they, the distinguished persons, be also dear to you who are bounteous, opulent, and who generously surrender to you the sensualities of the sense organs to you.⁴
(Cf. Rv VII.16.7)
39. O divine-fire, worthy of laudation, you are the guardian of men and destroyer of evil forces. You are powerful and 'never-absent' helper of the worshipper in his house, and you are the sustainer of the realm of enlightenment, ever-present there.⁵
(Cf. Rv VIII.60.19)
40. O adorable God, you have perfect knowledge of everything manifested or obscure; may the intellect of your devotees get new light with the coming of every dawn in the morning; may you also bring to this place all Nature's bounties, appearing along the morning dawn.⁶
(Cf. S. 1780; Rv I.44.1)

त्वं न॑श्चि॒त्र ऊ॒त्या व॑सो राधा॑ऽसि चोदय ।
 अस्य॑ राय॑स्त्वमग्ने रथी॑रसि वि॒दा गा॑धं तु॒चे तु नः॑ ॥७॥
 त्वमि॒त्सप्र॑धा अस्य॑ग्ने त्रात॑कृतः कविः ।
 त्वां वि॒प्रासः॑ समि॒धान दी॑दिव आ वि॒वास॑न्ति वै॒धसः॑ ॥८॥
 आ नो॑ अग्ने वयोवृ॑धऽ रयि॑ पावक॑ श॑ऽस्यम् ।
 रास्वा॑ च न उपमा॑ते पु॒रुस्पृ॑हऽ सु॒नीती॑ सुय॑शस्तरम् ॥९॥
 यो वि॒श्वा द॑यते वसु॑ होता॑ मन्द्रो॑ जनानाम् ।
 म॒धोर्ना पात्रा॑ प्रथ॑मान्यस्मै प्र स्तोमा॑ यन्त्वम॑ग्रे ॥१०॥

41. Tvan naścitraṁ ūtyā vaso rādhāṁsi codaya.
 Asya rāyas tvam agne rathīr asi vidā gādham tuce tu nah.⁷
 (Cf. S. 1623; Rv VI.48.9)
42. Tvam it saprathā asyagne trātar rtaḥ kaviḥ.
 Tvām viprāsaḥ samidhāna dīdiva ā vivāsanti vedhasaḥ.⁸
 (Cf. Rv VIII.60.5)
43. Ā no agne vayovṛdhaṁ rayim pāvaka śmasyam.
 Rāsvā ca na upamāte puruspr̥haṁ sunīti suyaśastaram.⁹
 (Cf. Rv VIII.60.11)
44. Ye viśvā dayate vasu hotā mandro janānām.
 Madhor na pātrā prathamānyasmai pra stomā yantvagnaye.¹⁰
 (Cf. S. 1583; Rv VIII.103.6)

41. O wonderful Lord, giver of homes and shelter, encourage us by your protection, and by rewarding riches. You are the conveyer, O adorable Lord, of earthly wealth; may you quickly bestow safety and respect to our children.⁷
(Cf. S. 1623; Rv VI.48.9)
42. O adorable fire-divine, you are truthful, the seer and widely-spread; O kindled refulgent Lord, the devotees invoke you that you come to them and bless each and everyone of them.⁸
(Cf. Rv VIII.60.5)
43. O purifying Lord, bestow upon us excellent wealth, the augments of food. Bestow upon us, O wealth-giver, that wealth of wisdom which all crave and which is glorious and which brings its own fame and glory.
(Cf. Rv VIII.60.11)
44. May our praises and devotional songs like the principal cups of the exhilarating elixir, proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men.¹⁰
(Cf. S. 1583; Rv VIII.103.6)

(५) पञ्चमी दशतिः

- (१-१०) दशर्चाया अस्या दशतिः (१) प्रथमाया ऋचो मंत्रावरुणो वसिष्ठः, (२) द्वितीयायाः प्रागायो अर्गः, (३, ७) तृतीया-
सप्तम्योराङ्गिरसः सोमरिः, (४) चतुर्थ्या वैवस्वतो मनुः, (५) पञ्चम्या आङ्गिरसः सुदीतिः सोहोवः पुरुमीदो वा,
(६) षष्ठ्याः काण्वः प्रस्कण्वः, (८) अष्टम्याः काण्वो मेधातिथिः, (९) नवम्या गाथिनो विश्वामित्रः,
(१०) दशम्याध धीरः कण्व कपयः । (१-३, ५-७, ९-१०) प्रथमादितृचस्य पञ्चम्यादितृचस्य
नवमीदशम्योश्चाग्निः, (४), चतुर्थ्या विश्वे देवाः, (८) अष्टम्याधेन्द्रो देवताः । बृहती छन्दः ॥

ए॒ना वो॑ अ॒ग्निं नम॑सोर्जो॑ न॒पात॑मा हु॒वे ।
प्रि॒यं चेति॑ष्ठमरति॒ स्वध्व॑रं वि॒श्वस्य॑ दू॒तम॑मृतम् ॥१॥
शेषे॑ वनेषु मा॒तृषु सं त्वा म॑र्तास इन्ध॒ते ।
अत॑न्द्रो हव्यं वह॒सि ह॑विष्कृत आ॒दिदे॑वेषु राज॒सि ॥२॥
अ॒दर्शि॑ गातुवि॒त्तमो॑ यस्मिन्ब्र॒तान्या॑दधुः ।
उपो॑ पु जा॒तमा॑र्यस्य व॒र्द्धेन॑मग्निं नक्ष॒न्तु नो॑ गिरः ॥३॥
अ॒ग्निस्त्वथे॑ पुरो॒हितो॑ ग्रा॒वाणो॑ ब॒र्हिरध्व॑रे ।
ऋचा॑ या॒मि मरु॑तो ब्रह्मणस्प॒ते दे॒वा अ॒वो वरे॑ण्यम् ॥४॥

Khaṇḍa V

Daśati 5

45. Enā vo agnim namasorjo napātam ā huve.
Priyam cetiṣṭham aratim svadhvaram viśvasya dūtam
amrtam.¹
(Cf. S. 749; Rv VII.16.1; Yv. XV.32)
46. Śeṣe vaneṣu mātṛṣu sam tvā marttāsa indhate.
Atandro havyam vahasi haviṣkṛta ādid deveṣu rājasi.²
(Cf. Rv VIII.60.15)
47. Adarśi gātuvittamo yasmin vratānyādadhuh.
Upo ṣu jātamāryasya vardhanam agnim nakṣantu no
girah.³
(Cf. S. 1515; Rv VIII.103.1)
48. Agnir ukthe purohito grāvāṇo barhir adhware.
Rca yāmi maruto brahmaṇaspate devā avo varenyam.⁴
(Cf. Rv VIII.27.1)

Khaṇḍa V

Daśati 5

45. I invoke you with this hymn, O adorable Lord, the imperishable in energy, loving, wisest, unobstructed, served with sacrifices free from violence and personal hatred and the immortal messenger of everyone.¹
(Cf. S. 749; Ṛv VII.16.1)
46. You, O Fire, lie dormant and invisible within your mother's womb, the attrition stick or wood, churned and kindled by the fire-technician. Unweariedly, you after burning carry the combustion products of the house-fire to distant places; and thus, you, O terrestrial fire, occupy a high position among Nature's bounties.²
(Cf. Ṛv VIII.60.15)
47. Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is definitely the noblest and wisest, and is the furtherer of the works of pious men.³
(Cf. S. 1515; Ṛv VIII.173.1)
48. The spiritual fire is the prime force of this cosmic sacrifice. The dark clouds of consciousness and mind are the first to be taken care of. I invoke with holy verse the vital principals, the masters of sacred knowledge and other Nature's bounties for our much desired protection.⁴
(Cf. Ṛv VIII.27.1)

अ॒ग्नि॒मो॒दि॒श्व॒ाव॒से॒ गा॒था॒भिः॑ शी॒र॒शा॒चि॒प॒म् ।
 अ॒ग्नि॒र॒ रा॒ये पु॒रु॒मी॒ढ श्रु॒तं न॒रो॒ग्निः॑ सु॒दी॒तये॑ छ॒दिः॑ ॥५॥
 श्रु॒धि श्रु॒त्कर्ण॑ व॒ह्निभि॒र्दे॒वैर॒ग्ने स॒या॒व॒भिः॑ ।
 आ॒ सी॒दतु॑ व॒हि॒षि मि॒त्रा अ॒र्य॒मा प्रा॒त॒र्या॒व॒भि॒रध्व॑रे ॥६॥
 प्र॒ दे॒वो॒दा॒सो अ॒ग्नि॒दे॒व इन्द्रो॑ न म॒ज्म॒ना ।
 अनु॑ मा॒तरं॑ पृथि॒वीं वि॒ वा॒वृ॒ते त॒स्यो ना॒क॒स्य श॒र्मणि॑ ॥७॥
 अध॑ ज्मा॒ अध॑ वा दि॒वो बृ॒हतो॑ रा॒चना॒दधि॑ ।
 अ॒या व॒र्द्ध॒स्य त॒न्वा गि॒रा म॒मा जा॒ता सु॒क्रतो॑ पृ॒ण ॥८॥
 का॒य॒मा॒नो व॒ना त्वं॑ यन्मा॒त॒रज॒गन्न॑पः ।
 न त॒त्त अ॒ग्ने प्र॒मृ॒षे नि॒वर्त॑नं यदू॒रे स॒न्नि॒हाभु॑वः ॥९॥

49. Agnim īdiṣvāvase gāthābhiḥ śīraśocisam.
 Agnim rāye purumīdha śrutam naro'gniḥ sudītaye
 chardih.⁵
 (Cf. Rv VIII.71.14; Av. XX.103.1)
50. Śrudhi śrutkarṇa vahnibhir devair agne sayāvabhiḥ.
 Ā sīdatu barhiṣi mitro aryamā prātaryāvabhir adhware.⁶
 (Cf. Rv I.44.13; Yv. XXXIII.15)
51. Pra daivodāso agnir deva indro na majmanā.
 Anu mātaram prthivīm vi vāvṛte tasthau nākasya
 śarmaṇi.⁷
 (Cf. S. 1577; Rv VIII.103.2)
52. Adha jmo adha vā divo brhato rocanād adhi.
 Ayā vardhasva tanvā girā mamā jātā sukrato prṇa.⁸
 (Cf. Rv VIII.1.18)
53. Kāyamāno vanā tvamyan mātṛ ajagann apah.
 Na tatte agne prmrse nivarttanam yad dūre sann
 ihābhuvah.⁹
 (Cf. Rv III.9.2)

49. Solicit with your hymns for protection the adorable fire-divine, whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper. The other devotees are praising that far-famed one on their own behalf. May you recommend to the same fire-divine for a house to me, his devotee.⁵
(Cf. Rv VIII.71.14)
50. O adorable God, may you with your divine ears, please listen to my prayers. Let Nature's bounties like the sun and the morning breeze and other morning glories appear and gracefully participate in the sacred performance of worship.⁶
(Cf. Rv I.44.13)
51. Fire-divine when invoked during the sun-shine runs around the mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven.⁷
(Cf. S. 1577; Rv VIII.103.2)
52. Whether you come from earth or from the interspace, or from the lustre of the lofty heaven, please be magnified by listening to our prayers. O Lord of good deeds, you fulfil the aspirations of our people.⁸
(Cf. Rv VIII.1.18)
53. You go up to motherly cosmic ocean through your love to stay in the woods, O cosmic fire, your carrying away so far has now become unbearable. So, in a moment, may you come to be with us to stay afar.⁹
(Cf. Rv III.9.2)

नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते ।
दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥१०॥

॥ इति प्रथमस्यार्चः अष्टादशः ॥

54. Ni tvām agne manur dadhe jyotirjanāya śaśvate.
Dīdetha kaṇva ṛtajāta ukṣito yam namasyanti kṛṣṭayaḥ. 10
(Cf. Rv I.36.19)

Here ends Khaṇḍa V of Adhyāya I, and also ends Ardha
I and Daśati 5 of Prapāṭhaka I.

(६) षष्ठी दशतिः

(१-८) अष्टर्चाया अस्या दशतिः (१. ७) प्रथमासप्तम्योर्ऋचोर्मैत्रावरुणो वसिष्ठः, (२-३, ५) द्वितीयाद्वितीया-
पञ्चमीनां घोः कण्वः, (४) चतुर्थ्या आङ्गिरसः सोमरिः, (६) षष्ठ्याः कात्य उत्कीर्तः, (८) अष्टम्याश्च
गार्ग्यनो विश्वामित्र ऋषयः । (१, ४-८) प्रथमायाश्चतुर्थ्यादिपञ्चानाञ्चाग्निः, (२) द्वितीयाया
ब्रह्मणस्पतिः, (३) तृतीयायाश्च सूर्यो देवताः । इहती छन्दः ॥

देवा वा द्रविणोदाः पूर्णा विवद्वसिचम् ।
उद्वा सिञ्चध्वमुप वा पृणध्वमादिद्वौ देव औहते ॥१॥
प्रेतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता ।
अच्छा वीरं नयं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥२॥

PRAPĀṬHAKA I: ARDHA II

Khaṇḍa VI

Daśati 6

55. Devo vo Draviṇodāḥ pūrṇām vivaṣṭvāsīcam.
Udvā siñcadhvam upa vā pṛṇadhvam ādid vo deva
ohate. 1
(Cf. S. 1513; Rv VII.16.11)
56. Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā.
Acchā vīram naryam paṅktirādhasam devā yajñam
nayantu naḥ. 2
(Cf. Rv I.40.3; Yv. XXXIII.89; XXXVII.7)

54. O fire within, mind has detained you to impart light to entire sense organs and vital systems. Born out of the eternal law and satiated with oblations, you have been kindled for the sake of enriching wisdom, revered by our people.¹⁰
(Cf. Rv. I. 36.19)

Here ends Khaṇḍa V of Adhyāya I, and also ends Ardha I and Daśati 5 of Prapāṭhaka I.

PRAPĀṬHAKA I: ARDHA II

Khaṇḍa VI

Daśati 6

55. The divine Lord, the giver of wealth, desires the ladle filled full with butter. Pour out the contents and replenish the vessel, and then He, the divine will convey your offerings to Nature's bounties.¹
(Cf. S. 1513; Rv VII.16.11)
56. May the high preceptor come to us. May brilliant divine virtue come to us. May Nature's bounties lead us to glory and drive away every adversary, and help us in the cause, beneficial to man, and measures leading to respectable prosperity.²
(Cf. Rv I.40.3)

ऊ॒र्ध्वो ऊ॒ पु॒ ण॒ ऊ॒तये॑ ति॒ष्ठा दे॒वो न॑ स॒विता॑ ।
 ऊ॒र्ध्वो वा॒जस्य॑ स॒निता॑ यद॒ञ्जिभिर्वा॑घ॒द्भिर्वि॒ह्वया॑महे ॥३॥
 प्र॒ यो रा॒ये नि॒नीष॑ति॒ मर्तो॑ य॒स्तै व॒सो दा॑शत् ।
 स॒ वी॒रं ध॑त्ते अ॒ग्न उ॒क्थ॑श॒सिने॑ त्मना॒ सह॑स्रपोषिणम् ॥४॥
 प्र॒ वो य॒ह्वं पु॒रु॒णां वि॒शां दे॒वय॑तीनाम् ।
 अ॒ग्निं स॒ूक्तेभि॑र्व॒चोभि॑र्वृणीमहे॒ यं स॒मिद॑न्य इ॒न्धते॑ ॥५॥
 अ॒यम॑ग्निः सु॒वीर्य॑स्ये॒शो हि॑ सौ॒भग॑स्य ।
 रा॒य ई॒शे स्व॑पत्यस्य॒ गोम॑त ई॒शे वृ॒त्रह॑थानाम् ॥६॥
 त्वम॑ग्ने गृ॒हप॑तिस्त्व॒ होता॑ नो अ॒ध्वरे॑ ।
 त्वं पो॒तां वि॒श्ववा॑र प्र॒चेता॑ यक्षि॒ यासि॑ च॒ वार्य॑म् ॥७॥

57. Ūdhva ū śu na ūtaye tiṣṭhā devo na savitā.
 Ūrdhvo vājasya sanitā yadañjibhir vāghadbhir
 vihvayāmahe.³
 (Cf. Rv I.36.13; Yv. IX.42)
58. Pra yo rāye ninīṣati martto yaste vaso dāśat.
 Sa vīram dhatte agna ukthaśaṁsinam tmanā
 sahasraposinam.⁴
 (Cf. Rv VIII.103.4)
59. Pra vo yahvam puruṇām viśām devayatīnām.
 Agniṁ sūktebhir vacobhir vṛṇīmahe yaṁ samidanya
 indhate.⁵
 (Cf. Rv I.36.1)
60. Ayam agniḥ suvīryasyeśe hi saubhagasya.
 Rāya īše svapatyasya gomata īše vṛtrahathānām.⁶
 (Cf. Rv III.16.1)
61. Tvam agne grhapatī tvam hotā no adhvare.
 Tvam potā viśvavāra pracetā yakṣi yāsi ca vāryam.⁷
 (Cf. Rv VII.16.5)

57. Be up to protect us, like the sun capable of healing; please rise; you are the giver of food and we invoke you with devotion and earnestness.³
(Cf. Ṛv I.36.13)
58. O fire-divine, bestower of dwellings, the mortal whom you wish to live with opulence and who presents offering to you is rewarded to possess a son who is brave and reciter of hymns, and lord of great wealth.⁴
(Cf. Ṛv VIII.103.4)
59. We sincerely implore with sacred hymns the adorable God, whom the sages who desire to lead divine life, have been worshipping from time immemorial, for the fulfilment of noble desires.⁵
(Cf. Ṛv I.36.1)
60. This adorable God is the Lord of heroic strength and verily of good fortune. He is the Lord of wealth and giver of progeny and cattle; He commands the forces which repel evils.⁶
(Cf. Ṛv III.16.1)
61. O fire-divine, you are the head of the family. You are the invoker in our benevolent actions. O Lord of all boons, you are the preserver, and all-knowing. You convey the oblations to other bounties and enjoy yourself.⁷
(Cf. Ṛv VII.16.5)

सखायस्त्वा ववृमाहे देवं मर्तास ऊतये ।
 अपां नपातꣳ सुभगꣳ सुदꣳससꣳ सुप्रतूर्तिमनेहसम् ॥८॥

62. Sakhāyas tvā vavṛmahe devam martāsa ūtaye.
 Apām napātaṁ subhagaṁ sūdāṁsasam supratūrttim
 anehasam. 8
 (Cf. Rv III.9.1)

(७) सप्तमी दशतिः

- (१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच आर्चनानसः श्यावाश्वः, (२) द्वितीयाया वाहिहन्त्य उपस्तुतः,
 (३) तृतीयाया वामदेव्यो बृहदुक्थः, (४) चतुर्थ्यां आङ्गिरसः कुत्सः, (५-६) पञ्चमीषष्ठयोर्बाह्विस्तयो भद्राश्वः,
 (७) सप्तम्या गौतमो वामदेवः, (८, १०) अष्टमीदशम्योर्मैत्रावरुणो वसिष्ठः, (९) नवम्याश्च त्वाष्ट्रस्त्रिणिपा
 भावसितो वा ऋचयः । (१-४, ६, ९-१०) प्रथमादिषतसृषां षष्ठीनवमीदशमीनाञ्चाग्निः, (५) पञ्चम्या
 भग्निर्वैश्वानरः, (७) सप्तम्या रुद्रः, (८) अष्टम्याभारन्वुषसो देवताः । (१, ३, ५-९) प्रथमाद्वितीययोः
 पञ्चम्यादिपञ्चानाञ्च त्रिष्टुप्, (२, ४) द्वितीयाचतुर्थ्योर्जगती,
 (१०) दशम्याश्च विराट्त्रायत्री छन्दांसि ॥

आ जुहोता हविषा मर्जयध्वं नि होतारं गृहपतिं दधिध्वम् ।
 इडस्पदे नमसा रातहव्यꣳ सपर्यता यजतं पस्त्यानाम् ॥९॥
 चित्र इच्छिशोस्तरुणस्य वक्षथो न यो मातरावन्वेति धातवे ।
 अनूधा यदजीजनदधा चिदा ववक्षत्सद्यो महि दूत्यां चरन् ॥१०॥

Khaṇḍa VII

Daśati 7

63. Ā juhota haviṣā marjayadhvam ni hotāram gr̥hapatim
 dadhidhvam.
 Iḍaspade namasā rātahavyaṁ saparyatā yajatam
 pastyānām. 1
64. Citra icchīśostarūṇasya vakṣatho na yo mātārāvaveti
 dhātave.
 Anūdhā yadajī janadadhā cidā vavakṣatsadyo mahi
 dūtyām caran. 2
 (Cf. Rv X.115.1)

62. We as your mortal friends choose you, the divine, for our protection. You are imperishable life-force suspicious, performer of benevolent deeds, the best guide and sinless and as such take us across the miseries.⁸
(Cf. Ṛv III.9.1)

Khaṇḍa VII

Daśati 7

63. May you, O devotees, invoke the fire-divine and offer to Him spiritual devotions, free from blemishes, and purify your heart. May you establish this protector of the house-hold, at the sacred place of worship and along with your offerings surrender to Him with reverence.¹
64. Wonderful is the conveying capacity of this tender infant (i.e. of the fire-divine in carrying oblations to distances); he does not come to his parents to drink; indeed the udderless heaven and earth have given him birth. He immediately (and directly) bears oblations to Nature's bounties; he is verily their messenger, and he fulfils this office with eagerness.²
(Cf. Ṛv X.115.1)

इदं त एकं परं ऊ त एकं तृतीयेन ज्योतिषा सं विशस्व ।
 संवेशनस्तन्वे चाल्लेधि प्रियो देवानां परमे जनित्रे ॥३॥
 इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
 भद्रा हि नः प्रमतिरस्य ससद्यग्ने सख्ये मा रिषामा वयं तव ॥४॥
 मूर्धनं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
 कविं सम्राजमतिथिं जनानामासन्नः पात्रं जनयन्त देवाः ॥५॥
 वि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरग्ने जनयन्त देवाः ।
 तं त्वा गिरः सुष्टुतयो वाजयन्त्याजिं न गिरववाहो जिग्युरश्वाः ॥६॥

65. Idam ta ekam para ū ta ekam tṛtīyena jyotiṣā sam viśasva.
 Saṁveśanastanve cārur edhi priyo devānām parame janitre.³
 (Cf. Rv X.56.1); Av. XVIII.3.7)
66. Imaṁ stomam arhate jātavedase ratham iva sam mahemā manīṣayā.
 Bhadrā hi naḥ pramatir asya saṁsadyagne sakhye mā riṣāmā vayam tava.⁴
 (Cf. S. 1064; Rv I.94.1; Av. XX.13.3)
67. Mūrdhānam divo aratim pṛthivyā vaiśvānaram ṛta ā jātam agnim.
 Kaviṁ samrājam atithim janānām āsannaḥ pātram janayanta devāḥ.⁵
 (Cf. S. 1140; Rv VI.7.1; Yv. VII.24; XXXIII.8)
68. Vi tvad āpo na parvatasya pṛsthādukthebhiragne janayanta devāḥ.
 Tam tvā girāḥ suṣṭutayo vājayantyajim na girvavāho jigyuraśvāḥ.⁶
 (Cf. Rv VI.24.6)

65. Here is one light for you (the terrestrial fire) and this other is also there for you; (the vital breath of the mid-regions); may you enter into the third one (the celestial sun) and be then united with the supreme radiance. At the entrance of the body, there is the sublimest birth place of divine powers, beautiful and loving.³
(Cf. Rv X.56.1)
66. To him who is reverent and all knowing, we offer our devotional prayers, we thoughtfully construct our hymns as an artisan chisels out his chariot (from wood). In his association, may our intellect become noble. In your friendship, O adorable Lord, let us never suffer injury.⁴
(Cf. S. 1064; Rv I.94.1)
67. Divine forces of cosmos manifest the glory of our universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order is wise, sovereign, a guest dear to men and eternally existing.⁵
(Cf. S. 1140; Rv VI.7.1)
68. As water descends from mountain tops, so spring forth Nature's bounties through your eulogies. In eagerness and vigour they are like warriors mounted on coursers rushing to the battle field, and bringing blessings from you, for you are accessible by praises only.⁶
(Cf. Rv VI.24.6)

आ वो राजानमध्वरस्य रुद्रः होतारः सत्ययजः रोदस्योः ।
 अग्निं पुरा तनयित्रोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम् ॥७॥
 इन्धे राजा समर्यो नमोभिर्यस्य प्रतीकमाहुतं घृतेन ।
 नरो हव्येभिरीडते सबाध आग्निरग्रमुषसामशोचि ॥८॥
 प्र केतुना बृहता यात्यग्निरा रोदसी वृषभो रोरवीति ।
 दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध ॥९॥
 अग्निं नरो दीधितिभिररण्याहस्तच्युतं जनयत प्रशस्तम् ।
 दूरेदृशं गृहपतिमथच्युम् ॥१०॥

69. *Ā vo rājānam adhvarasva rudraṁ hotāraṁ satyayajam rodasyoḥ.*
*Agnim purā tanayitrora cittā ddhiranyarūpam avase kṛṇudhvam.*⁷
 (Cf. Rv IV.3.1)
70. *Indhe rājā samaryo namobhir yasya pratīkam āhutam ghr̥tena.*
*Naro havyebhīr īdate sabādha āgni aragram uṣasāma śoci.*⁸
 (Cf. Rv VII.8.1)
71. *Pra ketunā br̥hatā yātyagnir ā rodasī vṛṣabho roravīti.*
*Divaścidantād upamām udānaḍ apām upasthe mahiṣo vavardha.*⁹
 (Cf. Rv X.8.1; Av. XVIII.3. 65)
72. *Agnim naro didhitibhir araṇyor hastacyutam janayata praśastam.*
*Dūredṛśam gṛhapatim athavyum.*¹⁰
 (Cf. S. 1373; Rv VII.1.1)

69. Before the thunder lightning strikes and lays you senseless, O devotees, for your protection, may you kindle fire-divine, who is the presiding Lord of worship, the *invoker*, the one that afflicts adversaries, the institutor of sacrificial cosmic order between the earth and heaven and the one invested with golden colours.⁷
(Cf. *Ṛv* IV.3.1)
70. The sovereign fire-divine, supreme of all divine powers, is kindled with tributes, and evoked with the butter of devotional love by his faithful devotees. The men adore him with oblations. The sacred fire-divine is lighted before the advent of dawn.⁸
(Cf. *Ṛv* VII.8.1)
71. The fire divine traverses heaven and earth with his lofty banner; he, the showerer, roars from heaven to earth. He, the mighty, spreads aloft over the remote and proximate regions of the sky, and enhances his strength in the lap of cosmic waters.⁹
(Cf. *Ṛv* X.8.1)
72. As fire-technicians with fingers produce fire from two sticks by the motion of their hands, in the same way with the co-ordinated efforts of their deep thinking and noble actions, wise men manifest and extend the glory of effulgent Lord, who is excellent, and to be realized at depth with subtle eyes — ever vigilant and sovereign Lord of creation.¹⁰
(Cf. S. 1373; *Ṛv* VII.1.1)

(<) अष्टमी दशतिः

(१-८) अष्टर्षाया अस्या दशतिः (१) प्रथमाया ऋच आत्रेयो बुधगविष्टिती, (२, ५) द्वितीयापञ्चम्योर्गातन्वो वत्समी, (३) तृतीयाया बार्हस्पत्यो भरद्वाजः, (४, ७) चतुर्थीसप्तम्योर्गाथिनो विश्वामित्रः, (६) षष्ठया मैत्रा-वरुणो वसिष्ठः, (८) अष्टम्याश्च भारद्वाजः पायुर्ऋषयः । (१) प्रथमाया अग्न्युपसी, (२, ४-५, ७-८) द्वितीयाचतुर्थीपञ्चमीसप्तम्यष्टमीनामग्निः, (३) तृतीयायाः पूषा, (६) षष्ठयाधेन्द्रो देवताः । त्रिष्टुप् छन्दः ॥

अबोध्याग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।

यक्त्वा इव प्र वयामुज्जिहानाः प्र भानवः सस्रते नाकमच्छ ॥१॥

प्र भूर्जयन्तं महान् विपोथां मूरैर्मूरं पुरां दर्माणम् ।

नयन्तं गीर्भिर्वना धियं धा हरिश्मश्रुं न वर्मेणा धनर्चिम् ॥२॥

शुक्रं ते अन्यद्यजतं ते अन्यद्विपुरुषे अहनी द्यौरिवासि ।

विश्वा हि माया अवसि स्वधावन्भद्रा ते पूषन्निह रतितरस्तु ॥३॥

Khaṇḍa VIII

Daśati 8

73. Abodhyagniḥ samidhā janānām prati dhenum ivāyatīm uṣāsam.

Yahvā iva pra vayām ujjihānāḥ pra bhānavah sasrate nākam accha.₁

(Cf. S. 1746; Rv V.1.1; Yv. XV.24; Av. XIII.2.46)

74. Pra bhūrjayantam mahān vipodhām mūrair amūram darmānam.

Nayantam gīrbhir vanā dhiyam dhā hariśmaśrum na varmanā dhanarcim.₂

(Cf. Rv X.46.5)

75. Śukram te anyad yajatam te anyad viṣurūpe ahani dyaur ivāsi.

Viśvā hi māyā avasi svadhāvan bhadra te pūṣann iha rātir astu.₃

(Cf. Rv VI.58.1)

Khaṇḍa VIII**Daśati 8**

73. At the approach of dawns, who come like cows, the sacred fire is kindled by fuel offered by man. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven.¹
(Cf. S. 1746; Ṛv V.1.1)
74. He pervades all the three regions, and is the sustainer of celestial realms. Surrounded by flames, he shines upon the altar in the place of sacred worship; from there, having accepted the offerings of the people, he goes without a hurdle to Nature's bounties, guided by the eternal laws.²
(Cf. Ṛv X.46.5)
75. O the nourishing sun of the southern solstice, one of your forms is luminous, the other is venerable. And such, the day is of various complexions. Verily, you bestow all forms of intellectual food. May your auspicious liberality be manifested on this occasion.³
(Cf. Ṛv VI.58.1)

इ॒डाम॑मे पु॒रुद॑स॒स॒ संनि॑ गोः श॒श्वत्त॑म॒ हव॑मानाय साध ।
 स्या॒न्नः स॒नुस्त॑नयो वि॒जावा॑मे सा ते सु॒मति॑भू॒त्वस्मे ॥४॥
 प्र होता॑ जा॒तो म॑हा॒न्नभो॑वि॒न्मृष॑द्या सी॒दद॑पां वि॒वर्ते ।
 दध॑द्यो धा॒यी सु॑ते वया॒सि य॑न्ता वसू॒नि वि॑ध॒ते त॑नू॒पाः ॥५॥
 प्र स॒म्राज॑मसुरस्य प्रश॒स्ते पु॒ंसः कृ॑ष्टीनामनु॒माय॑स्य ।
 इन्द्र॑स्येव प्र तवस॒स्कृता॑नि व॒न्दद्वा॑रा व॒न्दमा॑ना वि॒वष्णु ॥६॥
 अ॒र॒ण्योर्नि॑हितो जा॒तवे॑दा गर्भं इ॒वेत्सु॑भृ॒तो गर्भि॑णीभिः ।
 दि॒वेदि॑व ई॒ड्यो जा॑गृ॒वद्भि॒हवि॑ष्मद्भि॒र्मनु॑ष्यैर्भि॒रग्निः ॥७॥

76. Idām agne purudaṁsaṁ sanim goḥ śaśvattamaṁ havamānāya sādha.
 Syān naḥ sūnus tanayo vijāvāgne sā te sumatir bhūtvāsme.⁴
 (Cf. Rv III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; 23.5; Yv. XII.51)
77. Pra hotā jāto mahān nabhōvin nṛṣadmā sīdadapām vivarte.
 Dadhadyo dhāyī sute vayāṁsi yantā vasūni vidhate tanūpāḥ.⁵
 (Cf. Rv X.46.1)
78. Pra samrājāṁ asurasya praśastam puṁsaḥ kṛṣṭīnām anumādyasya.
 Indrasyeva pra tavaśas kṛtāni vandadvāṛa vandamānā vivastu.⁶
 (Cf. Rv VII.6.1)
79. Aranyor nihito jātavedā garbha ivet subhṛto garbhiniḥbhīḥ.
 Divedive idvo jāgrvadbhir haviṣmadbhir manuṣyebhir agniḥ.⁷
 (Cf. Rv III.29.2)

76. O fire-divine, may you grant wealth and wisdom to your most devoted worshipper, and may we have sons and grandsons to perpetuate our race. May your gracious favour ever remain with us.⁴
(Cf. Rv III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; 23.5)
77. He (the fire-divine) is the mighty ministrant priest; though abiding with men, yet cognizant of heaven, seated in the lap of cosmic waters, protector of the body of living beings; may he, when established high at the altar, be the giver of food and riches to the worshipper.⁵
(Cf. Rv X.46.1)
78. I glorify the achievements of that terrestrial fire, male personified, and salute the most revered among common men, the universal sovereign, the mighty one like a cloud and the demolisher (of all that is inimical). May we proclaim his victories and exploits with reverential regards — the only one next to him is the resplendent sun (for people on this earth).⁶
(Cf. Rv VII.6.1)
79. This omnipresent fire lies in the two fire-sticks as an embryo well-cared for in a pregnant woman. This fire-divine must be exalted day by day by men, ever-vigilant, and rich in devotional prayers.⁷
(Cf. Rv III.29.2)

सनादमे मृणसि यातुधानान्न त्वा रक्षांसि पृतनासु जिग्युः ।
 अनु दह सहमूराङ्कयादो मा ते हेत्या मुक्षत दैव्यायाः ॥८॥

80. Sanād agne mṛṇasi yātudhānān na tvā rakṣāṁsi
 pṛtanāsu jigyuḥ.
 Anu daha sahamūrān kayādo mā te hetyā mukṣata
 daivyāyāḥ.⁸
 (Cf. Rv X.87.19; Av. V.29.11; VIII.3.18)

(९.) नवमी दशतिः

(१-१०) दशार्चाया अग्न्या दशतेः (१) प्रथमाया ऋच आग्नेयो गयः, (२-४) द्वितीयादितृचस्य बार्हस्पत्यो
 मरुताः, (५) पञ्चम्या आग्नेयो वृत्तवाहा दितः, (६) षष्ठ्या आग्नेयो वसूपवः, (७, ८) सप्तमीनवम्योरात्रेयो
 गोपवः सप्तवध्रिवां, (९) अष्टम्या आग्नेयः पूरुः, (१०) दशम्याश्च मारीचः कश्यपो वैवस्वतो मनुर्वा, उभी
 वा ऋचयः । (१-८, १०) प्रथमाद्यष्टानां दशम्याश्चाग्निः, (९) नवम्याश्चाग्निर्वृहा देवते । अनुष्टुप् छन्दः ॥

अ॒ग्ने ओ॒जि॒ष्ठ॒मा भ॒र द्यु॒म्न॒म॒स॒भ्य॒म॒ग्नि॒गो ।
 प्र नो रा॒ये प॒नी॒य॒से र॒त्सि वा॒जा॒य प॒न्थ॒म ॥१॥
 य॒दि वी॒रो अ॒नु प्या॒द॒ग्नि॒मि॒न्धी॒त म॒र्त्यैः ।
 आ॒जु॒ह्व॒द्व्य॒मा॒नु॒ष॒क॒र्मा भ॒क्षी॒त दै॒व्य॒म् ॥२॥
 त्वे॒ष॒स्ते धू॒म ऋ॒ष्व॒ति दि॒वि सं च्छु॒क्र आ॒त॒तः ।
 सू॒रो न हि द्यु॒ता त्वं कृ॒पा पा॒व॒क रो॒च॒से ॥३॥

Khaṇḍa IX

Daśati 9

81. Agna ojīṣṭhamā bhara dyumnasmabhyam adhrigo.
 Pra no rāye paṇīyase ratsi vājāya panthām.¹
 (Cf. Rv V.10.1)
82. Yadi viro anu ṣyād agnim in dhīta martyaḥ.
 Ajuhvaddhavyam ānuṣak śarma bhakṣīta daivyaṁ.²
83. Tveṣaste dhūma ṛvati divi sam cchukra ātataḥ.
 Sūro na hi dyutā tvam kṛpā pāvaka rocasa.³
 (Cf. Rv VI.2.6; Av. XVIII.4.59)

80. O fire-divine, from the days of yore, you have been destroying the evil-doers; these wicked ones have never overcome you in fight; please burn the murderous flesh-eating such creatures one by one; let none of them escape alive against your divine weapons.⁸
(Cf. Rv X.87.19)

Khaṇḍa IX

Daśati 9

81. O adorable Lord of irresistible powers, bring to us most powerful and resistless splendour; may you invest us with over-flowing store of wealth, and mark out for us the paths of spiritual enlightenment.¹
(Cf. Rv V.10.1)
82. In case one has a brave son, full of zeal, may he serve and kindle the spiritual fire within him and serve the society with benevolent deeds. He is blessed with God's protection and favours.²
83. O Lord of divine radiance, your pure bright glory like the bright smoke, lifts itself aloft, and shines far-extended in heaven. You shine with radiance like the sun when propitiated by sacred hymns.³
(Cf. Rv VI.2.6)

त्वं॑ हि क्षै॒तव॑द्यशो॒मे मि॑त्रो न पत्य॑से ।
 त्वं वि॑चर्षणे श्रवो॑ वसो॑ पुष्टिं न पु॑ष्यसि ॥४॥
 प्रा॒तर॑ग्निः पु॒रुप्रि॑यो वि॒शो स्त॒वैता॑तिथिः ।
 वि॒श्वे यस्मि॑न्नम॒र्त्ये ह॒व्यं म॒र्तास॑ इन्ध॒ते ॥५॥
 यद्वा॒हिष्ठं॑ तद॒ग्नये॑ बृ॒हद॑र्च वि॒भाव॑सो ।
 म॒हिषी॑व त्व॒द्रयि॑स्त्वद्वा॒जा उ॒दीर॑ते ॥६॥
 वि॒शोवि॑शो वो अ॒तिथि॑ वाज॒यन्तः॑ पु॒रुप्रि॑यम् ।
 अ॒ग्निं वो दुर्य॑ वचः॑ स्तु॒षे शू॒पस्य॑ मन्म॒भिः ॥७॥
 बृ॒हद्व॑यो हि भान॒वेर्चा॑ दे॒वाया॑ग्नये ।
 यं मि॑त्रं न प्र॒शस्त॑ये म॒र्तासो॑ दधि॒रे पु॒रः ॥८॥

84. Tvañ hi kṣaitavad yaśo'gne mitro na patyase.
 Tvam vicarṣaṇe śravo vaso puṣtim na puṣyasi.⁴
 (Cf. Rv VI.2.1)
85. Prātar agniḥ purupriyo viśa stavetâtithiḥ.
 Viśve yasminnamartye havyam martâsa indhate.⁵
 (Cf. Rv V.18.1)
86. Yad vâhiṣṭham tad agnaye bṛhad arca vibhāvaso.
 Mahiṣīva tvad rayis tvad vājâ udīrate.⁶
 (Cf. Rv V.25.7; Yv. XXVI.12)
87. Viśoviśo vo atithim vājayantaḥ purupriyam.
 Agnim vo duryam vacaḥ stuṣe śūṣasya nīanmabhiḥ.⁷
 (Cf. S. 1564; Rv VIII.74.1)
88. Bṛhad vayo hi bhānave-rcā devāyāgnaye.
 Yaṁ mitram na praśastaye martâso dadhire puraḥ.⁸
 (Cf. Rv V.16.1)

84. O adorable Lord, your princely glory sustains us like the sun. O Lord of treasures, beholder of all, you cherish us with food and nourishment.⁴
(Cf. Rv VI.2.1)
85. At early morns, may the fire-divine of devotional spirituality, endeared by all, the guest of the house be glorified. In him, the everlasting one, all mortals make their offerings blaze.⁵
(Cf. Rv V.18.1)
86. The praise, which best conveys our veneration, is directed to the adorable Lord alone. Affluent in splendour, O Lord, may you grant us prosperity since from your grace proceed vast riches and ample spiritual food and strength.⁶
(Cf. Rv V.25.7)
87. O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like a venerable guest in every house.⁷
(Cf. S. 1564; Rv VIII.74.1)
88. Sing abundant devotional praises to the divine and radiant adorable God, whom men, by laudations, assign the foremost place, as given to a dearest friend.⁸
(Cf. Rv V.16.1)

अ॒गन्म॑ वृ॒त्रहन्त॑मं ज्येष्ठ॑मग्निमानवम् । य स्म श्रु॒तव॑न्नाक्षे बृ॒हद॑नीकं द॒ध्यते ॥९॥

जातः परेण धर्मेणा यत्सवृद्धिः सहाभुवः ।

पिता यत्कश्यपस्याग्निः श्रद्धा माता मनुः कविः ॥१०॥

89. Aganma vṛtrahantamam jyeṣṭham agniṁ ānavam.
Ya sma śrutarvann ārkṣe bṛhad anīka idhyate.9
(Cf. Rv VIII.74.4)

90. Jātaḥ pareṇa dharmaṇā yatsavṛdbhiḥ sahābhuvah.
Pitā yat kaśyapasyāgniḥ śraddhā mātā manuḥ kaviḥ.10

(१०) दशमी दशतिः

(१-६) पटुचाया भग्या दशतिः (१) प्रयमाया ऋच आङ्गिरसस्तापतोऽग्निः, (२) द्वितीयाया आङ्गिरस्यो ब्राह्मण्यो वैवस्वतो यमो वा, (३) तृतीयायाः काश्यपोऽस्तिनो देवतो वा, (४) चतुर्थ्या भार्गवः सोमाङ्गितिः, (५) पञ्चम्या भारद्वाजः पायुः, (६) षष्ठ्याथ काण्वः प्रत्क्णवः ऋषयः । (१) प्रयमायाः सोमवरुणारण्यादित्यविष्णुब्रह्म-
वृहस्पतयो विश्वे देवा वा, (२-४) द्वितीयादितृचम्याग्निः, (५) पञ्चम्या अग्नी रकोदा, (६) षष्ठ्याथ
विश्वे देवा लिङ्गोक्तः वाग्निर्वैतवो रुद्रा आदित्या देवताः । अनुष्टुप् छन्दः ॥

सोम॑ꣳ राजा॑नं वरु॑णमग्निम॑न्वार॑भामहे ।

आ॒दि॒त्यं वि॒ष्णुꣳ सू॒र्यं ब्र॑ह्माणं च बृ॒हस्प॑तिम् ॥९॥

इ॒त ए॒त उ॒दारु॑हन्दि॒वः पृ॒ष्ठान्या रु॑हन् ।

प्र भूर्ज॑यो यथा पथो॒द्याम॑ङ्गिर॒सो ययुः ॥१०॥

रा॒ये अ॒ग्ने म॑हे त्वा दाना॑य स॒मिधी॑महि ।

ई॒डि॒ष्या हि म॑हे वृ॒षं द्या॒वा हो॒त्राय॑ पृथि॒वी ॥११॥

Khaṇḍa X

Daśati 10

91. Somaṁ rājānam varuṇam agniṁ anvārabhāmahe.
Ādityam viṣṇuṁ sūryam brahmāṇam ca brhaspatim.1
(Cf. Rv X.141.3; Yu. IX.26; Av. III.20.4)

92. Ita eta udāruhan divaḥ prsthānyā ruhan.
Pra bhūrjayo yathā pathodyām āngiraso yayuḥ.2

93. Rāye agne mahe tvā dānāya samidhīmahe.
Īdiṣvā hi mahe vṛṣam dyāvā hotrāya prthivī.3

89. We have come to that most excellent fire-divine, who is the mightiest destroyer of the wicked. He is the benefactor of men, in whose beams (of radiations), the seer adept in the divine lore always waxes beyond expectation.⁹
(Cf. Ṛv VIII.74.4)
90. O fire divine, born as the loftiest among all, comrade of those who grow with him — the intellectual seers, are his fathers. Truth-based faith is the mother and the inner conscience his adorer.¹⁰

Khaṇḍa X

Daśati 10

91. We invoke and evoke the blissful bounties and venerable sovereignties, the fire of spirituality, the sun, the infinity, the all-pervading energies, the effulgent bounty, the supreme divinity and universal lordship.¹
(Cf. Ṛv X.141.3)
92. Hence these Nature's bounties gone up high and mounted to topmost heights of heaven — they become conquerers on the path by which our divine intellectuals, adept in spiritual practices, travel to the lofty sky.²
93. O fire-divine, we always kindle you, so that you ever send down to us ample wealth. O showerer of blessings, for your superb favours, we pray, may the bounties of heaven and earth come to us.³

दधन्वे वा यदीमनु वोचद्वहेति वेरु तत् ।

परि विश्वानि काव्या नैमिश्चकमिवाभुवत् ॥४॥

प्रत्यग्ने हरसा हरः शृणाहि विश्वतस्परि । यातुधानस्य रक्षसो बलं न्युब्जवीर्यम् ॥५॥

त्वमग्ने वसूँरिह रुद्राँ आदित्याँ उत । यजा स्वध्वरं जनं मनुजातं घृतप्रुषम् ॥६॥

॥ इति प्रथमः प्रपाठकः ॥

94. Dadhanve vā yad īm anu vocad brahmeti veru tat.
Pari vaśvāni kāvyā nemiścakram ivābhuvat.⁴
(Cf. Rv II.5.3)

95. Pratyagne harasā haraḥ śṛṇāhi viśvatas pari.
Yātudhānasya rakṣaso balaṁ nyubjavīryam.⁵
(Cf. Rv X.87.25)

96. Tvam agne vasūṁ riha rudrāṁ ādityāṁ uta.
Yajā svadhvaram janam manujātam ghṛtapruṣam.⁶
(Cf. Rv I.45.1)

Here ends Daśati 10 of Prapāṭhaka I. and also to Ardhha II. and also ends Prapāṭhaka I. Also ends Khaṇḍa X of Adhyāya I.

94. When devotee firmly establishes the sacred fire and sings the devotional prayers with a definite objective to glorify it, then all the hymns, as if, embrace this fire from all sides as the rim surrounds the spokes of a wheel.⁴
(Cf. Rv II.5.3)
95. Shoot forth, O fire-divine, with your flame, to demolish the impetuous strength of the devil; break the vigour of wicked.⁵
(Cf. Rv X.87.25)
96. O adorable God, with your blessings, may you inspire rich, valorous and learned teachers and other mortal men in the performance of their dedicated noble acts.⁶
(Cf. Rv I.45.1)

Here ends Daśati 10 of Prapāṭhaka I, and also to Ardha II, and also ends Prapāṭhaka I. Also ends Khaṇḍa X of Adhyāya I.

अथ द्वितीयः प्रपाठकः

(१) प्रथमा दशतिः

- (१-१०) दशर्चाया अस्या दशतिः (१) प्रथमाया ऋच औचप्यो दीर्घतमाः, (२, ४) द्वितीयाचतुर्व्योर्गायिनो विश्वामित्रः, (३) तृतीयाया राहुगणो गोतमः, (५) पञ्चम्या भार्गवस्त्रितः, (६) षष्ठ्याः काण्व इरिम्बिडिः, (७, ८, १०) सप्तम्यष्टमीदशमीनां वैपश्चो व्यश्वमनाः, (९) नवम्याश्च बार्हस्पत्यो भरद्वाज ऋषयः । (१-५, ७-८) प्रथमादिपञ्चानां सप्तम्यष्टम्योधाग्निः, (६) षष्ठ्या अग्निरदितिर्बा, (९) नवम्या विश्वे देवाः,

(१०) दशम्याभ्याग्नी रक्षोहा देवताः । उष्णिक् छन्दः ॥

पुरु त्वा दाशिवा॑ च वा॒चरि॑रग्ने तव स्विदा॑ । तौदस्ये॑व शरण॑ आ महस्य॑ ॥१॥
 प्र होत्रे॑ पू॒र्व्यं वचो॑मये भरता बृहत् । विपां॑ ज्योतीं॑ चि बिभ्रते॑ न वेधसे॑ ॥२॥
 अग्ने॑ वाजस्य गोमत ईशानः सहसो यहो । अस्मे॑ देहि जातवेदो महि श्रवः॑ ॥३॥
 अग्ने॑ यजिष्ठो अध्वरे॑ देवां देवयते॑ यज । होता॑ मन्द्रो वि राजस्यति॑ सिधः॑ ॥४॥
 जज्ञानः॑ सप्त मातृभिर्मधामाशासत॑ श्रिये । अयं॑ ध्रुवो॑ रयीणां चिकेतदा॑ ॥५॥

PRAPĀṬHAKA II: ARDHA I

Khaṇḍa XI

Daśati 1

97. Puru tvā dāśivāṁ vocerir agne tava svidā.
 Todasyeva śaraṇa ā mahasya.
 (Cf. Rv I.150.1)
98. Pra hotre pūrvyam vacognaye bharatā brhat.
 Vipām jyotīṁṣi bibhrate na vedhase.
 (Cf. Rv III.10.5)
99. Agne vājasya gomata īśānaḥ sahaso yaho.
 Asme dehi jātavedo mahi śravah.
 (Cf. S. 1561; Rv I.79.4; Yv. XV.35)
100. Agne yajistho adhware devān devayate yaja.
 Hotā mandro vi rājasyati sridhah.
 (Cf. Rv III.10.7)
101. Jajñānaḥ sapta mātṛbhir medhām āśāsata śriye.
 Ayam dhruvo rayīnām ciketadā.
 (Cf. Rv IX.102.4)

PRAPĀṬHAKA II: ARDHA I

Khaṇḍa XI

Daśati I

97. Whilst offering homage to you with reverence I, the humble one, implore you in many ways, O adorable. I come to your most honoured presence, as if (like a servant in the house of a great master).¹
(Cf. Rv I.150.1)
98. To the adorable Lord, may you offer your highest and foremost regards, for He enlightens the intellectual genius, the men of wisdom.²
(Cf. Rv III.10.5)
99. O fire-divine, Lord of food and cattle, source of strength, cognizant of all that exists, give us abundant sustenance.³
(Cf. S. 1561; Rv I.79.4)
100. O fire-divine, you are profoundly expected at the performance of the dedicated sacred acts. May you honour Nature's bounties on behalf of the devotees aspiring to be divine. We are under supreme sovereignty, since you are the invoker, blissful and giver of protection against calamities.⁴
(Cf. Rv III.10.7)
101. The seven metres (the seven mothers) impel the divine elixir, born of enlightenment, to assure prosperity for the worshipper, since verily the elixir is cognizant of riches.⁵
(Cf. Rv IX.102.4)

उ॒त॒ स्या॑ नो॒ दि॒वा म॑तिरदि॒तिरू॒त्याग॑मत् । सा॒ श॒न्ता॒ता म॑यस्करद॒पं स्नि॑धः ॥६॥
 ई॒दि॒ष्या॑ हि॒ प्र॒ती॒व्या॑ यज॒स्य जा॑तवे॒दस॑म् । च॒रि॒ष्णु॑धूमम॒गृभी॑तशोचिषम् ॥७॥
 न तस्य॑ मा॒यया॑ च न रि॒पुरी॑शीत॒ मर्त्यः॑ । यो अ॒ग्नये॑ द॒दाश॑ ह॒व्यदा॑तये ॥८॥
 अ॒प॒ त्वं वृ॑जिन॒ रि॒पु॒ स्तेन॑म॒ग्ने दुरा॑ध्यम् । द॒वि॒ष्ठम॑स्य स॒त्यते॑ कृ॒धी सु॑गम् ॥९॥
 श्रु॒ष्ट्य॒ग्ने नव॑स्य मे॒ स्तोम॑स्य वी॒र वि॑स्पते । नि॒ मा॒यिन॑स्तप॒सा र॑क्षसो॒ दह॑ ॥१०॥

102. Uta syā no divā matir aditir ūtyāgamat.
 Sā śantātā mayaskarad apa sridhaḥ.⁶
 (Cf. Rv VIII.18.7)
103. Īdiṣvā hi pratīvyām yajasva jātavedasam.
 Carīṣṇudhūmam agrbhītaśociṣam.⁷
 (Cf. Rv VIII.23.1)
104. Na tasya māyayā ca na ripur īśīta martyaḥ.
 Yo agnaye dadāśa havyadātaye.⁸
 (Cf. Rv VIII.23.15)
105. Apa tyam vrjinaṁ ripuṁ stenam agne durādhyam.
 Daviṣṭhamasya satpate kṛdhī sugam.⁹
 (Cf. Rv VI.51.13)
- * 106. Śruṣṭyagne navasya me stomasya vīra viśpate.
 Ni māyinas tapasā rakṣaso daha.¹⁰
 (Cf. Rv VIII.23.14)

102. May the wise mother Infinity come to us for our protection by day. May she grant us tranquility by her constant loving kindness, and drive away our enemies.⁶
(Cf. Rv VIII.18.7)
103. May you adore that omniscient fire divine, who encounters enemies, whose smoke wanders at will and who is of unobstructed radiance.⁷
(Cf. Rv VIII.23.1)
104. No hostile mortal can ever prevail by fraud over him, who serves fire-divine well with sacred presentations.⁸
(Cf. Rv VIII.23.15)
105. O fire-divine, may you drive far far away the wicked, foe and felonious, malignant enemy. O protector of virtuous, may you make our path easy.⁹
(Cf. Rv VI.51.13)
106. O brave fire-divine, lord of men, on hearing my new hymn of praise, you consume the guileful lawless people with your flames.¹⁰
(Cf. Rv VIII.23.14)

(२) द्वितीया दशतिः

(१-८) भट्वाया भव्या दशतिः (१-७) प्रयमादिसप्तर्चा काण्वः सोमभिः, (८) भट्वायाध वेपथो व्यश्वमना
कसी । (१-७) प्रयमादिसप्तानामभिः, (८) भट्वायाधानी रकोहा देवते । (१-७) प्रयमादिसप्तानां
ककुबुण्णिक, (८) भट्वायाध पुरउण्णिक् छन्दसी ॥

प्र म^१ह^२िष्टाय गायत ऋता^३न्ने बृहते^४ शुक्रशोचिषे । उपस्तुता^५सौ अमये^६ ॥१॥
प्र सो^७ अमे^८ तवोतिभिः^९ सुवीराभिस्तरति^{१०} वाजकर्मभिः^{११} । यस्य त्व^{१२} सख्यमा^{१३}विथ^{१४} ॥२॥
तं गूर्धया^{१५} स्वर्णरं^{१६} देवासा^{१७} देवमरति^{१८} दधन्विरे । देवत्रा^{१९} हव्यमूहिषे^{२०} ॥३॥
मा नो^{२१} हृणीथा^{२२} अतिथिं^{२३} वसुरभिः^{२४} पुरुप्रशस्त एषः । यः सुहोता^{२५} स्वध्वरः^{२६} ॥४॥
भद्रो नो^{२७} अमिराहुतो^{२८} भद्रा रातिः^{२९} सुभग भद्रो अध्वरः । भद्रा उत^{३०} प्रशस्तयः^{३१} ॥५॥

Khanda XII

Daśati 2

107. Pra maṁhiṣṭhāya gāyata ṛtāvne brhate śukraśociṣe.
Upastutāso agnaye.¹
(Cf. S. 878; Rv VIII.103.8)

108. Pra so agne tavotibhiḥ suvīrābhis tarati vājakarmabhiḥ.
Yasya tvaṁ sakhyam āvitha.²
(Cf. S. 1822; Rv VIII.19.30)

109. Tam gūrdhayā svarṇaram devāso devam aratim
dadhanvire.
Devatrā havyam ūhiṣe.³
(Cf. S. 1687; Rv VIII.19.1)

110. Mā no hr̥ṇīthā etithim vasur agniḥ purupraśasta eṣaḥ.
Yaḥ suhotā svadhvaraḥ.⁴
(Cf. Rv VIII.103.12)

111. Bhadro no agnir āhuto bhadrā rātiḥ subhaga bhadro
adhvaraḥ.
Bhadrā uta praśastayaḥ.⁵
(Cf. S. 1559; Rv VIII.19.19; Yv. XV.38)

Khaṇḍa XII

Daśati 2

107. O Chanters, sing forth to the mighty adorable Lord who is most bounteous, servant of truth and radiant with His refulgence.¹
(Cf. S. 878; Ṛv VIII.103.8)
108. O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food.²
(Cf. S. 1822; Ṛv VIII.19.30)
109. Glorify that unattached Lord, the leader of light, whom the priests approach with devotion and through him convey their oblations to Nature's bounties.³
(Cf. S. 1687; Ṛv VIII.19.1)
110. May none obstruct adorable Lord, praised by all, from coming to us. He is dear as our guest and giver of dwellings. He is excellent invoker of Nature's bounties and skilled in cosmic sacrifice.⁴
(Cf. Ṛv VIII.103.12)
111. May the fire to whom all our offerings are presented be propitious to us. O blessed Lord, may your gifts be beneficial to us, may the worship we offer be fruitful, and may our praises yield us happiness.⁵
(Cf. S. 1559; Ṛv VIII.19.19)

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम् । अस्य यज्ञस्य सुक्रतुम् ॥६॥
 तदमे द्युम्नमा भर यत्सासाहा सदाने कं चिदत्रिणम् । मन्युं जनस्य दूढ्यम् ॥७॥
 यद्वा उ विश्वपतिः शितः सुप्रीतो मनुषो विशे । विश्वेदग्निः प्रति रक्षाँसिसेधति ॥८॥

112. Yajistham tvā vavṛmahe devam devatrā hotāram amartyam.

Asya yajñasya sukratum.⁶

(Cf. S. 1413; Rv VIII. 19.3)

113. Tadagne dyumnamā bhara yat sāsāhā sadane kam cid atrīnam.

Manyum janasya dūḍhyam.⁷

(Cf. Rv VIII. 19.15)

114. Yadvā u viśpatih śitah supṛito manuṣo viśe.

Viśved agnih prati rakṣāṁsi sedhati.⁸

(Cf. Rv VIII. 23.13)

Here ends Khaṇḍa XII of Adhyāya I and also ends Adhyāya I, and also ends Daśati 2 of the Prapāthaka II.

Also ends here Āgneya Kāṇḍa (Parva)

(३) तृतीया दशतिः

(१-१०) दशर्चाया अम्या दशतिः (१) प्रथमाया ऋचो बार्हस्पत्यः शंयुः, (२, ४-५) द्वितीयायाः भृगुर्धनिश्चम्यो-
 भ्राङ्गिरसौ श्रुतकक्षसुकक्षौ, (३) तृतीयायाः प्रागायो हयंतः, (६) पष्ठया इन्द्रमातरो देवजामयः, (७-८) सप्तम्य-
 एभ्योः काण्वायनौ गोपूती भक्षसूती च, (९-१०) नवमीदशम्योश्च काण्वो मेघातिथिराङ्गिरसः

प्रियमेवश्च कथयः । इन्द्रो देवता । गायत्री छन्दः ॥

तद्वौ गाय सुते सचा पुरुहूताय सत्त्वेने । शं यद्रवे न शाकिनै ॥१॥

AINDRA KANḌA

Adhyāya II

Khaṇḍa I

Daśati 3

115. Tadvo gāya sute sacā puruhūtāya satvane.

Śam yadgave na śākinē.¹

(Cf. S. 1666; Rv VI. 45.22; Av. XX. 78.1)

112. We adore you as you are the most adorable, the invoker of Nature's bounties, the immortal, and wise accomplisher of this cosmic creation.⁶
(Cf. S. 1413; Ṛv VIII.19.3)
113. Bestow upon us, O adorable Lord, that splendour which overcomes adversities, consuming evil in our abodes and subdues the wrath of any malignant person.⁷
(Cf. Ṛv VIII.19.15)
114. When the fire-divine, the Lord of men, is augmented by sacrifice, and is well pleased to be present in the homes of mankind, he averts all evil spirits from you.⁸
(Cf. Ṛv VIII.23.13)

Here ends Khaṇḍa XII of Adhyāya I and also Adhyāya I, and also here ends Daśati 2 of the Prapāṭhaka II. Also ends here Āgneya Kāṇḍa (Parva)

AINDRA KAṆḌA (PARVA) Adhyāya II

Khaṇḍa I

Daśati 3

115. O chanters, may you sing glory of Lord, who is invoked by all and is the subduer of adversaries. Get ready, all in a group, to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle.¹
(Cf. S. 1666; Ṛv VI.45.22)

116. O resplendent, the performer of hundreds of selfless deeds. May you be pleased to rejoice us whilst you rejoice in that most glorious exhilaration of loving devotion.²
(Cf. Ṛv VIII.92.16)
117. Draw near, O cows, O divine speech, to the cauldron; the two mighty ones — heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both the ears of the cauldron are golden.³
(Cf. S. 1602; Ṛv VIII.72.12)
118. The learned preceptors sing their hymns to receive sufficient vigour and wisdom. May the Lord of resplendence come to enshrine their hearts.⁴
(Cf. Ṛv VIII.92.25)
119. We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous showerer.⁵
(Cf. S. 1222; Ṛv VIII.93.7)
120. O resplended king, you have been chosen to the mighty position on account of your strength and energy. You, O showerer, are indeed a blessing.⁶
(Cf. Ṛv X.153.2)
121. The worship magnifies the glory of the resplendent Lord, while He supports the earth and makes the clouds fertile in firmament.⁷
(Cf. S. 1639; Ṛv VIII.14.5)
122. O resplendent Lord, if I were sole monarch of wealth, as you have been, then my worshippers would have been rich in kine.⁸
(Cf. S. 1834; Ṛv VIII.14.1)

प॒न्यं॑प॒न्यमि॑त्सो॒तार॑ आ॒ धाव॑त म॒द्याय॑ । सोमं॑ वी॒राय॑ शू॒राय॑ ॥९॥
इ॒दं व॑सो सु॒तम॑न्धः पि॒बा सु॒पूर्ण॑मु॒दर॑म् । अ॒नाभ॑यिन्नरि॒मा ते ॥१०॥

123. Panyam-panyam it sotāra ā dhāvata madyāya.
Somam vīrāya śūrāya.
(Cf. S. 1657; Rv VIII.2.25)

124. Idam vaso sutam andhaḥ pibā supūrṇam udaram.
Anābhayin rarimā te.
(Cf. S. 734; Rv VIII.2.1)

(५) चतुर्मी दशतिः

(१-१०) दशर्चाया भस्या दशतिः (१-२, ५) प्रथमाद्वितीयाचतुर्थीनामृचामाङ्गिरसी भुतकक्षसुकर्षी, (३) तृतीयाया बार्हस्पत्यः शंयुः, (५-६) पञ्चमीषष्ठयोर्वैश्वामित्रो मधुच्छन्दाः, (७, ९-१०) सप्तमीनवमीदशमीनां काण्वस्त्रिशोकः,

(८) अष्टम्याध मैत्रावरुणो वसिष्ठ ऋषयः । (१-२) प्रथमाद्वितीययोः सूर्यः, (३-८) तृतीयादिषण्णामिन्द्रः,

(९-१०) नवमीदशम्योश्वाङ्गिर्देवताः । गायत्री उन्द्ः ॥

उ॒द्दे॒दभि॑ श्रु॒तामे॒घं वृ॒षभं॑ न॒र्याप॑सम् । अ॒स्तार॑मे॒षि सूर्य॑ ॥१॥
य॒द॒द्य क॑च्च वृ॒त्रह॑न्नु॒दगा॑ अ॒भि सूर्य॑ । स॒र्वं तदि॑न्द्र ते॒ वशे॑ ॥२॥
य आ॒नय॑त्परा॒वतः॑ सु॒नीती॑ तु॒र्वशं॑ य॒दुम् । इ॒न्द्रः स नो॑ यु॒वा स॒खा ॥३॥

Khaṇḍa II

Daśati 4

125. Uddhedabhi śrutāmagham vṛṣabham naryāpasam.
Astāram esi sūrya.
(Cf. S. 1450; Rv VIII.93.1; Av. XX.7.1)

126. Yadadya kacca vṛtrahann udagā abhi sūrya.
Sarvam tad indra te vaśe.
(Cf. Rv VIII.93.4; Yv. XXXIII.35; Av. XX.112.1)

127. Ya ānayāt parāvataḥ sunīti turvaśam yadum.
Indrah sa no yuvā sakhā.
(Cf. Rv VI.45.1)

123. O devotees, prepare for Him the elixir, each draught of which you have made as relishing as you could. For it is to be offered to the brave, the conqueror and the showerer of joy.
(Cf. S. 1657; Rv VIII.2.25)
124. Here is the elixir of devotion expressed, O Lord of riches, drink it to your full satisfaction. O undaunted Lord, we offer it to greet you.¹⁰
(Cf. S. 734; Rv VIII.2.1)

Khaṇḍa II

Daśati 4

125. O sun, you ascend to meet the Lord, the shower of blessings, the bountiful giver, famous for wealth and who is the benefactor of men.¹
(Cf. S. 1450; Rv VIII.93.1)
126. Whatsoever facing, O sun, the destroyer of darkness, you have brightened up today as ever it is all under your control.²
(Cf. Rv VIII.93.4)
127. May that youthful Lord supreme be our friend, who, by good guidance, brings the spirit of wisdom and hard work together.³
(Cf. Rv VI.45.1)

मा न इन्द्राभ्याऽऽदिशः सूरौ अक्तुष्वाम यमत् । त्वा युजा वनेम तत् ॥४॥
 एन्द्र सानसि रयि सजित्वान सदासहम् । वर्षिष्ठमृतये भर ॥५॥
 इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे । युजं वृत्रेषु वज्रिणम् ॥६॥
 अपिबत्कद्रुवः सुतमिन्द्रः सहस्रबाह्वे । तत्राददिष्ट पौंस्यम् ॥७॥
 वयमिन्द्र त्वायवोभि प्र नोनूमो वृषन् । विद्धी त्वांस्य नो वसो ॥८॥
 आ घा ये अग्निमिन्धते स्तृणन्ति वर्हिरानुषक् । येषामिन्द्रो युवा सखा ॥९॥
 भिन्धि विश्वा अप द्विषः परिबाधो जहो मृधः । वसु स्पार्ह तदा भर ॥१०॥

128. Mā na indrābhyā" diśaḥ sūro aktuṣvā yamat.
 Tvā yujā vanema tat.⁴
 (Cf. Rv VIII.92.31)

129. Endra sānasim rayim sajitvānam sadāsaham.
 Varṣiṣṭham ūtaye bhara.⁵
 (Cf. Rv I.8.1; Av. XX.70.17)

130. Indram vayam mahādhana indram arbhe havāmahe.
 Yujam vṛtreṣu vajriṇam.⁶
 (Cf. Rv I.7.5; Av. XX.70.11)

131. Apibat kadruvaḥ sutam indraḥ sahasrabāhve.
 Tatrādadiṣṭa pauṁsyam.⁷
 (Cf. Rv VIII.45.26)

132. Vayam indra tvāyavobhi pra nonumo vṛṣan.
 (Viddhī tvāsyā no vaso).⁸
 (Cf. Rv VIII.31.4; Av. XX.18.4)

133. Ā ghā ye agnim indhate stṛṇanti barhir ānuṣak.
 Yeṣām indro yuvā sakhā.⁹
 (Cf. S. 1338; Rv VIII.45.1; Yv. VII.32)

134. Bhindhi viśvā āpa dviṣaḥ pari bādho jahi mṛdhaḥ.
 Vasu spārham tad ā bhara.¹⁰
 (Cf. S. 1070; Rv VIII.45.40; Av. XX.43.1)

128. O resplendent Lord, let not the ill designs threaten and obstruct us at night; let us crush them with your help.⁴
(Cf. Rv VIII.92.31)
129. O resplendent Lord, may you bless us with that spiritual wealth of yours which is everlasting and which would lead us to victory and power, and protect us from evil forces.⁵
(Cf. Rv I.8.1)
130. We invoke our ally, the resplendent Lord, for great prosperity and wisdom, and for protection against evil forces.⁶
(Cf. Rv I.7.5)
131. The resplendent Lord displays His manly might, after a successful fight against thousands of armed obstructions, and accepting the exhilarating elixir from the gourd-pitcher.⁷
(Cf. Rv VIII.45.26)
132. O showerer of blessings, we are faithful to you and glorify you. May you be cognizant of this, O giver of wealth.⁸
(Cf. Rv VII.31.4)
133. The sages who enkindle spiritual fire, continually do their best to purify their hearts; for the simple reason, that their close friend is the ever-young resplendent Lord.⁹
(Cf. S. 1338; Rv VIII.45.1)
134. May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for.¹⁰
(Cf. S. 1070; Rv VIII.45.40)

(५) पञ्चमी दशतिः

(१-१०) दशार्चाया अस्या दशतिः (१) प्रथमाया ऋचो बौरः कण्वः, (२) द्वितीयायाः काण्वस्त्रिसोः, (३, ९) तृतीयायाः काण्वो वत्सः, (४) चतुर्थ्याः काण्वः कुत्सीदी, (५) पञ्चम्याः काण्वो मेघातिथिः, (६) षष्ठ्या आङ्गिरसः सुकक्षः, (७) सप्तम्या आत्रेयः वयावाश्वः, (८) अष्टम्याः काण्वः प्रगायः, (१०) दशम्याश्च काण्व इरिन्विदि-
र्कपयः । (१) प्रथमाया मरुतः, (२-३, ६, ८-१०) द्वितीयातृतीयाषष्ठीनामष्टम्यादितृचस्य वेन्द्रः, (४)
चतुर्थ्या विश्वे देवाः, (५) पञ्चम्या ब्रह्मणस्पतिः, (७) सप्तम्याश्च सविता देवताः । गायत्री छन्दः ॥

इहेव शृण्व एषां कशा हस्तेषु यद्वदान् । नि यामं चित्रमृञ्जते ॥१॥

इम उ त्वा वि चक्षते सखाय इन्द्र सोमिनः । पुष्टावन्तो यथा पशुम् ॥२॥

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः । समुद्रायेव सिन्धवः ॥३॥

देवानामिदवो महत्तदा वृणीमहे वयम् । वृष्णामस्मभ्यमूतये ॥४॥

सामानां स्वरणं कृणुहि ब्रह्मणस्पते । कक्षीवन्तं य औशिजः ॥५॥

Khaṇḍa III

Daśati 5

135. Iheva śṛṇva eṣām kaśā hasteṣu yadvadān.

Ni yāmam citram ṛñjate.¹

(Cf. Rv I.37.3)

136. Ima u tvā vi cakṣate sakhāya indra sominah.

Puṣṭāvanto yathā paśum.²

(Cf. Rv VIII.45.16)

137. Samasya manyave viśo namanta kṛṣṭayah.

Samudrāyeva sindhavah.³

(Cf. S. 1651; Rv VIII.6.4; Av. XX.107.1)

138. Devānām id avo mahat tadā vṛṇīmahe vayam.

Vṛṣṇām asmabhyam ūtaye.⁴

(Cf. Rv VIII.83.1)

139. Somānām svaranam kṛṇuhi brahmaṇaspate.

Kakṣīvantam ya auśijah.⁵

(Cf. S. 1463; Rv I.18.1; Yv. III.28)

Khaṇḍa III

Daśati 5

135. We hear the cracking of the whip in the hands of our internal vital forces. They are wonderfully brave and valorous in the fight which goes in the human body complex.¹
(Cf. Rv I.37.3)
136. O resplendent, our these friends, effusers, singers of devotionai love, wait and look to you like men with fodder to the herd of cattle.²
(Cf. Rv VIII.45.16)
137. Just as rivers flow towards an ocean, similarly all people, all men of culture, bow down before His strict discipline.³
(Cf. S. 1651; Rv VIII.6.4)
138. For our protection, we solicit the mighty aids of Nature's bounties, the showerers of blessings.⁴
(Cf. Rv VIII.83.1)
139. O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity.⁵
(Cf. S. 1463; Rv I.18.1)

बोधन्मना इदस्तु नो वृत्रहा भूर्यासुतिः । शृणोतु शक्र आशिषम् ॥६॥
 अद्य नो देव सवितः प्रजावत्सावीः सौभगम् । परा दुष्वप्य सुव ॥७॥
 क्वास्य वृषभो युवा तुविग्रिवो अनानतः । ब्रह्मा कस्त सपर्यति ॥८॥
 उपह्वरे गिरीणा सङ्गमे च नदीनाम् । धिया विप्रो अजायत ॥९॥
 प्रसम्राजं चर्षणीनामिन्द्र स्तोता नव्यं गीभिः । नरं नृपाहं म हिष्ठम् ॥१०॥

॥ इति द्वितीयस्पादः प्रपाठकः ॥

140. Bodhanmanā idastu no vṛtrahā bhūryāsutiḥ.
 Śṛṇotu śakra aśiṣam.⁶
 (Cf. Ṛv VIII.93.18)
141. Adya no deva savitaḥ prajāvat sāvīḥ saubhagam.
 Parā duṣhvapnyaṁ suva.⁷
 (Cf. Ṛv V.82.4)
142. Kvāsyā vṛṣabho yuvā tuvigrīvo anānataḥ.
 Brahmā kastaṁ saparyati.⁸
 (Cf. Ṛv VIII.64.7)
143. Upahvare girīnām saṅgame ca nadīnām.
 Dhiyā vipro ajāyata.⁹
 (Cf. Ṛv VIII.6.28; Yv. XXVI.15)
144. Pra samrājam carṣaṇīnām indraṁ stotā navyam
 gīrbhiḥ.
 Naram nṛśāham maṁhiṣṭham.¹⁰
 (Cf. Ṛv VIII.16.1; Av. XX.44.1)

Here ends Khaṇḍa III of Adhyāya II and also ends Ardha
 I and Daśati 5 of Prapāṭhaka II

140. May the destroyer of evils to whom many libations are offered, know our desires; may the bright and vigorous Lord hear our praises.⁶
(Cf. Rv VIII.93.18)
141. Grant us today, O divine creator, affluence and progeny, and drive away the painful dreams.⁷
(Cf. Rv V.82.4)
142. Where is that showerer of benefits, ever young, strong-necked and who bows to none? Who is that learned person that worships Him in the right sense?⁸
(Cf. Rv VIII.64.7)
143. The all-wise Lord manifests Himself to them who meditate in the valleys of mountains and at the confluences of rivers and streams.⁹
(Cf. Rv VIII.6.28)
144. May you praise with your hymns the Lord of resplendence, who is the sole sovereign of mankind, adorable, the leader, the subduer of evil persons and the most liberal giver.¹⁰
(Cf. Rv VIII.16.1)

Here ends Khaṇḍa III of Adhyāya II and also ends Ardha I and Daśati 5 of Prapāthaka II

(६) षष्ठी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ६-७) प्रथमाषष्ठीसप्तमीनाद्युचामाङ्गिरसो भुतकक्षमुकक्षो, (२) द्वितीयाया भार्हस्पत्यः शंयुः, (३) तृतीयाया गार्हगणो गोतमः, (४) चतुर्थ्या भार्हस्पत्यो भरद्वाजः, (५) पञ्चम्या आङ्गिरसो विन्दुः पूतदक्षो वा, (८) अष्टम्याः काण्वो यत्सः, (९) नवम्या आङ्गीर्गतिः शुनःशेषः, (१०) दशम्याः पूषा सोमापूषणावाङ्गीर्गतिः शुनःशेषो वा ऋषयः । (१-२, ६-७, ९) प्रथमाद्वितीयाषष्ठीसप्तमीनवमीनामिन्द्रः, (३) तृतीयाया रविमन्वष्टृचन्द्रमसः, (४) चतुर्थ्या इन्द्रपूषणौ, (५) पञ्चम्या मरुतः, (८) अष्टम्याः

सूर्यः, (१०) दशम्याश्च सोमपूषणौ देवताः । गायत्री उन्दः ॥

अपादु^{१ २} शिष्यन्धसः^{१ १ २} सुदक्षस्य^{१ १ २} प्रहोषिणः^{१ १ २} । इन्द्रो^{१ २}रिन्द्रो^{१ २} यवाशिरः^{१ २} ॥१॥

इमा^{१ १} उ^{१ १} त्वा^{१ १} पुरुवसोभि^{१ १ २} प्र^{१ १ २} नोनवुर्गिरः^{१ १ २} । गावो^{१ २} वत्सं^{१ २} न^{१ २} धेनवः^{१ २} ॥२॥

अत्राह^{१ २} गोरमन्वत^{१ २} नाम^{१ २} त्वष्टुरपीच्यम्^{१ २ ३ ४ ५ ६ ७ ८ ९ १०} । इत्था^{१ २} चन्द्रमसो^{१ २} गृहे^{१ २} ॥३॥

यदिन्द्रो^{१ २} अनयद्रितो^{१ २ ३ ४ ५ ६ ७ ८ ९ १०} महोरपो^{१ २ ३ ४ ५ ६ ७ ८ ९ १०} वृषन्तमः^{१ २ ३ ४ ५ ६ ७ ८ ९ १०} । तत्र^{१ २} पूषाभुवत्सचा^{१ २ ३ ४ ५ ६ ७ ८ ९ १०} ॥४॥

गौर्धयति^{१ १ २} मरुतां^{१ १ २} श्रवस्युर्माता^{१ १ २} मघोनाम् । युक्ता^{१ १ २} वह्नी^{१ १ २} रथानाम् ॥५॥

PRAPĀTHAKA II: ARDHA II

Khanda IV

Daśati 6

145. Apādu śipryandhasaḥ sudakṣasya prahoṣiṇaḥ.

Indor indro yavāśraḥ.¹

(Cf. Rv VIII.92.4)

146. Imā u tvā puruvasobhi pra nonavur giraṇ.

Gāvo vatsam na dhenavaḥ.²

(Cf. Rv VI.45.28)

147. Atrāha gor amanvata nāma tvaṣṭur apīcyam.

Itthā candramaso gr̥he.³

(Cf. S. 915; Rv I.84.15; Av. XO.41.3)

148. Yad indro anayad rito mahīrapo vṛṣantamaḥ.

Tatra pūṣā bhuvat sacā.⁴

(Cf. Rv VI.57.4)

149. Gaur dhayati marutāṁ śravasyur mātā maghonām.

Yuktā vahnī rathānām.⁵

(Cf. Rv VIII.94.1)

PRAPĀTHAKA II: ARDHA II

Khaṇḍa IV

Daśati 6

145. The resplendent supreme, handsome and resolute,
accepts the over-flowing elixir of love and dedication
offered by enlightened devotees who are assiduously
engaged in worship.¹
(Cf. Rv VIII.92.4)
146. O Lord, the possessor of immense wealth, may our
sacred words of prayer repeatedly recur to you, just as
milk-giving cows fondly approach their calf.²
(Cf. Rv VI.45.28)
147. Then, verily, he recognizes the essential form of the
Creator's radiance in the mansion of the mind or the
moving moon.³
(Cf. S. 915; Rv I.84.15)
148. When the showerer, the shining sun, sends down the
streams of rivers with mighty floods, the other divine
nourishing elements of Nature also join with him.⁴
(Cf. Rv VI.57.4)
149. The cow (Firmament), the famous mother of the
wealthy rain-shedding clouds — she pours her milk.
She is worthy of all honour, who yokes (the two mares)
to their cosmic chariots.⁵
(Cf. Rv VIII.94.1)

उप॑ नो॑ हरि॑भिः सु॒तं या॑हि॒ म॒दानां॑ प॒ते । उप॑ नो॑ हरि॑भिः सु॒तम् ॥६॥
 इ॒ष्टा हो॒त्रा अ॒सृक्ष॑ते॒न्द्रे वृ॒धन्तो॑ अध्व॑रे । अ॒च्छाव॑भृ॒धमो॑जसा ॥७॥
 अ॒हमि॑द्धि पि॒तुप्प॑रि॒ मे॒धामृ॑तस्य ज॒ग्रह॑ । अ॒हꣳ सूर्य॑ इ॒वाज॑नि ॥८॥
 रे॒वती॑र्नः स॒धमा॑द् इ॒न्द्रे स॑न्तु तु॒विवा॑जाः । क्षु॒मन्तो॑ या॒भिर्म॑दे॒म ॥९॥
 सोमः॑ पू॒षा च॑ चे॒ततु॑र्वि॒श्वासाꣳ सु॑क्षि॒तीना॑म् । दे॒वत्रा॑ र॒थ्योर्हि॑ता ॥१०॥

150. Upa no haribhiḥ sutam yāhi madānām pate.
 Upa no haribhiḥ sutam.⁶
 (Cf. S. 1790; Rv VIII.93.31)
151. Īṣṭā hotrā asṛkṣatendram vṛdhanto adhware.
 Acchāvabhṛtham ojasā.⁷
 (Cf. Rv VIII.93.23)
152. Aham idd hi pituṣpari medhāmṛtasya jagraha.
 Ahaṁ sūrya ivājani.⁸
 (Cf. S. 1500; Rv VIII.6.10; Av. XX.115.1)
153. Revatīr naḥ sadhamāda indre santu tuvivājāḥ.
 Ksumanto yābhir madema.⁹
 (Cf. S. 1084; Rv I.30.13; Av. XX.122.1)
154. Somah pūṣā ca cetatur viśvāsāṁ suksitīnām.
 Devatrā rathyorhitā.¹⁰

150. O Lord of rapturous joy, come with vital vigour to our expressed devotion, come with vital faculties to our place of worship.⁶
(Cf. S. 1790; Rv VIII.93.31)
151. The devotees i.e. the sense organs with a desire to fulfil their aspirations, invigorate the soul by their strength and vigour at the time of worship and thereby bring the task to completion.⁷
(Cf. Rv VIII.93.23)
152. I have verily acquired the deep knowledge of the eternal truth, from my Supreme Father. I am born with the glory of the sun as if.⁸
(Cf. S. 1500; Rv VIII.6.10)
153. May you share our spiritual joy, O resplendent God. May we have abundant nourishment, and may our intellect be bright and sharp, so that full of devotion and wealth, we may live in perfect bliss in union with you.⁹
(Cf. S. 1084; Rv I.30.13)
154. The sustaining Nature's bounties always reward those men who try to go up high in life's progress.¹⁰

(७) सप्तमी दशतिः

- (१-१०) दशर्चाया अस्या दशतिः (१, ५) प्रथमाचतुर्थोऽक्षोरङ्गिरसो श्रुतकस्तुक्शो, (२) द्वितीयाया मंत्रा-
वन्तो वसिष्ठः, (३) तृतीयायाः काण्वो मघातिथिराङ्गिरसः प्रियमेचक्ष, (४) पञ्चम्याः काण्व इरिभिदिः,
(६, १०) षष्ठीदशम्योर्विश्वामित्रो मनुच्छन्दाः, (७) सप्तम्याः काण्वस्त्रिस्तोकः, (८) अष्टम्याः काण्वः कुसीदी,
(९) नवम्याभागीगतिः शुन शेषः क्रयपः । (१-५, ७-१०) प्रथमादिपञ्चानां सप्तम्यादिचतसृणाञ्छेन्द्रः,
(६) षष्ठ्याश्च प्रजापतिर्वते । (१) प्रथमाया अनुष्टुप्, (२-१०) द्वितीयादिनवानाञ्च गायत्री छन्दसी ॥

पान्तमा वो अन्धस इन्द्रमभि प्र गायत । विश्वासाह ५ शतकतु म ५ हिष्ठं चर्षणीनाम् ॥१॥

प्र व इन्द्राय मादन ५ हयश्वाय गायत । सखायः सोमपात्रे ॥२॥

वयमु त्या ताददार्था इन्द्र त्वायन्तः सखायः । कण्वा उक्थेभिर्जरन्ते ॥३॥

इन्द्राय मद्दने सुतं परि ष्टोभन्तु नो गिरः । अर्कमर्चन्तु कारवः ॥४॥

अयं त इन्द्र सामा निपूता अधि बहिषि । एहीमस्य द्रवा पिब ॥५॥

Khaṇḍa V

Dasati 7

155. Pāntam ā vo andhasa indram abhi pra gāyata.
Viśvāsāhaṁ śatakratum maṁhiṣṭham carṣaṇīnām.₁
(Cf. S. 713; Rv VIII.92.1)

156. Pra va indrāya mādanaṁ haryaśvāya gāyata.
Sakhāyah somapāvne.₂
(Cf. S. 716; Rv VII.31.1)

157. Vayam utvā tadidarthā indra tvāyantaḥ sakhāyah.
Kaṇvā ukthebhir jarante.₃
(Cf. S. 719; Rv VIII.2.16; Av. XX.18.1)

158. Indrāya madvane sutam pari ṣṭobhantu no girāḥ.
Arkam arcantu kāravaḥ.₄
(Cf. S. 722; Rv VIII.92.19; Av. XX.110.1)

159. Ayam ta indra somo nipūto adhi barhiṣi.
Ehīmasya dravā piba.₅
(Cf. S. 725; Rv VIII.17.11; Av. XX.5.5)

Khaṇḍa V

Daśati 7

155. May you sing the glory of that resplendent Lord, who accepts all your oblations, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men.¹
(Cf. S. 713; Rv VIII.92.1)
156. O friends, sing a delightful hymn to the resplendent Lord, the supreme master of vital powers and the acceptor of devotional love.²
(Cf. S. 716; Rv VII.31.1)
157. O resplendent Lord, we implore you as your devoted friend, with a set purpose, as the most wise men praise you with sacred hymns.³
(Cf. S. 719; Rv VIII.2.16)
158. Let the songs of praises expressed with the exhilaration be effectual on every side, resplendent Lord. May the poets sing the songs of praises.⁴
(Cf. S. 722; Rv VIII.92.19)
159. O Lord, of resplendence, here is your devotional love, well sanctified. May you come speedily hither and cherish our affection.⁵
(Cf. S. 725; Rv VIII.17.11)

सु॒रूप॑कृ॒तुमृ॑तये सु॒दु॒घामि॑व गा॒दुह॑ । जु॒हम॑सि द्यवि॒द्यावि॑ ॥६॥
अभि॑ त्या वृ॒षभा॑ सु॒ते सु॒तं सृ॒जामि॑ पी॒तये॑ । तृ॒प्ता व्य॑श्रु॒ही मद॑म् ॥७॥
य इन्द्र॑ चम॒सेप्वा सोम॑श्चमृ॒षु ते सु॒तः । पि॒त्रेद॑स्य त्वमो॒शिषे॑ ॥८॥
यो॒गेयो॒गे तव॑स्तरं वा॒जेवा॒जे ह॒वाम॑हे । सखा॑य इन्द्र॒मूतये॑ ॥९॥
आ त्वे॒ता नि पी॒दते॑न्द्रमभि॑ प्र गा॒यत॑ । सखा॑य स्तोम॒वाह॑सः ॥१०॥

160. Surūpakṛtnum ūtaye sudughām iva goduḥe.
Juhūmasi dyavidyavi.⁶
(Cf. S. 1087; Rv I.4.1; Av. XX.57.1; 68.1)
161. Abhi tvā vṛṣabhā sute sutaṁ srjāmi pītaye.
Tṛmpā vyaśnuhī madam.⁷
(Cf. S. 731; Rv VIII.45.22; Av. XX.22.1)
162. Ya indra camasesvā somaś camūṣu te sutah.
Pibedasya tvamīṣiṣe.⁸
(Cf. Rv VIII.82.7)
163. Yogeyoge tavastaram vājevāje havāmahe.
Sakhāya indram ūtaye.⁹
(Cf. S. 743; Rv I.30.7; Yv. XI.14; Av. XX.26.1)
164. Ā tvetā ni śīdatendram abhi pra gāyata.
Sakhāyaḥ stomavāhasaḥ.¹⁰
(Cf. S. 740; Rv I.5.1; Av. XX.68.11)

160. Day by day, we invoke the resplendent God, the inspirer of all beneficial works for our assistance, as a good milch-cow is called (by the milker) for milking.⁶
(Cf. S. 1087; Ṛv I.4.1)
161. When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion.⁷
(Cf. S. 731; Ṛv VIII.45.22)
162. O sovereign Lord of resplendence, whatever elixir of devotional invocation has been poured in the sacred ceremonial vessels, cups and bowls for you, may you honour us by accepting it.⁸
(Cf. Ṛv. VIII.82.7)
163. On every occasion, in every noble work, we invoke the resplendent God, the best amongst our friends, for our protection and happiness.⁹
(Cf. S. 743; Ṛv I.30.7)
164. I et us all, O friends and devotees, assemble here and offer our congregational prayer to Him; and repeatedly sing the glory of the resplendent Lord.¹⁰
(Cf. S. 740; Ṛv I.5.1)

(८) अष्टमी दशतिः

- (१-१०) दशचर्या अस्या दशतिः (१) प्रथमाया ऋचो गायत्रिः, (२) द्वितीयाया वैश्वामित्रो मयुच्छन्दाः, (३) तृतीयायाः काण्वः कुसीदी, (४) चतुर्थ्या आङ्गिरसः प्रियमेवः, (५, ८) पञ्चम्यष्टम्योर्गौतमो वामदेवः, (६, ९) षष्ठीनवम्योर्गाङ्गिरसो श्रुतकक्षसुकक्षो, (७) सप्तम्याः काण्वो मेधातिथिः, (१०) दशम्याधाङ्गिरसो बिन्दुः
पूतदक्षो वा ऋषयः । (१-२, ४, ६, ८, ९) प्रथमाद्वितीयाचतुर्थीपञ्चम्यष्टमीनवमीनामिन्द्रः, (३) तृतीयायाः
प्रजापतीन्द्रः, (५) पञ्चम्याः प्रजापतिः, (७) सप्तम्याः सदसस्पतिः, (१०) दशम्याश्च सोम-
मरुतोऽश्विनौ देवताः । गायत्री उन्मः ॥

इदं ह्यन्वोजसा सुतं राधानां पते । पिवा त्वांस्य गिर्वणः ॥१॥
महां इन्द्रः पुरश्च नो महित्वमस्तु वज्रिणे । द्यौर्न प्रथिना शवः ॥२॥
आ तू न इन्द्र क्षुमन्तं चित्रं ग्रामं सं गृभाय । महाहस्ती दक्षिणेन ॥३॥
अभि प्र गोपतिं गिरेन्द्रमर्चं यथा विदे । सूनुं सत्यस्य सत्पतिम् ॥४॥
कया नश्चित्र आ भुवदूती सदावृधः सखा । कया शचिष्ठया वृता ॥५॥

Khanda VI

Daśati 8

165. Idam hyanvojasā sutam rādhānām pate.
Pibā tvāsyā girvanah.
(Cf. S. 737; Rv III.51.10)
166. Mahām indrah puraś ca no mahitvam astu vajriṇe.
Dyaur na prathinā śavah.
(Cf. Rv I.8.5; Av. XX.70.1)
167. Ā tū na indra kṣumantam citram grābham sam grbhāya.
Mahāhastī daksīnena.
(Cf. S. 728; Rv VIII.81.1)
168. Abhi pra gopatim girendram arca yathā vide.
Sūnuṁ satyasya satpatim.
(Cf. S. 1489; Rv VIII.69.4; Av. XX.22.4; 92.1)
169. Kayā naścitra ā bhuvadūti sadāvṛdhaḥ sakhā.
Kayā ścisthayā vṛtā.
(Cf. S. 682; Rv IV.31.1; Yv. XXVII.39; XXXVI.4; Av. XX.124.1)

Khaṇḍa VI

Daśati 8

165. O Lord of riches, deserving our praise, this nectar of sweet devotions is prepared for you with deep emotion; may you come to cherish it quietly.¹
(Cf. S. 737; Rv III.51.10)
166. Great is God, greater than the greatest, — beyond our measure. He is boundless, much beyond the celestial space and is the source of all greatness.²
(Cf. Rv I.8.5)
167. O resplendent Lord of the mighty hand, may you gather for us with your right hand manifold, marvellous and nutritious food, as sustenance for our inner complex.³
(Cf. S. 728; Rv VIII.81.1)
168. May you praise as prescribed, with melodies the resplendent Lord, the son of truth, the guardian of wisdom and protector of true and good.⁴
(Cf. S. 1489; Rv VIII.69.4)
169. By that means would He, who is ever augmenting, wonderful and friendly, come to us, and by what most effective accomplishments on our part?⁵
(Cf. S. 682; Rv IV.31.1)

त्यमु॑ वः सत्रासा॑हं विश्वा॑सु गी॒र्ष्वाय॑तम् । आ॒ च्याव॑यस्यु॒तये ॥६॥
 सद॑सस्पतिम॒द्भुतं॑ प्रिय॑मिन्द्र॒स्य का॑म्यम् । स॒नि मे॑धा॒मया॑सिषम् ॥७॥
 ये ते॑ प॒न्था अधो॑ दि॒वो येभि॑र्व्य॒श्वमे॑रयः । उ॒त श्रो॑षन्तु नो भुवः ॥८॥
 भद्रं॑ भद्रं न आ भ॒रेष॑मूर्जे॒ऽशत॑कतो । य॒दिन्द्र॑ मृ॒डया॑सि नः ॥९॥
 अ॒स्ति सोमो॑ अय॒ऽसुतः॑ पिब॒न्त्यस्य॑ मरु॒तः । उ॒त स्व॑राजो अ॒श्विना ॥१०॥

170. Tyam u vah satrāsāham viśvāsu gīrṣvāyatam.
 Ā cyāvayasyūtaye.⁶
 (Cf. S. 1642; Rv VIII.92.7)
171. Sadasaspatim adbhutam priyam indrasya kāmiam.
 Sanim medhām ayāśīsam.⁷
 (Cf. Rv I.18.6; Yv. XXXII.13)
172. Ye te panthā adho divo yebhir vyaśvamairayaḥ.
 Uta śroṣantu no bhuvayaḥ.⁸
173. Bhadram-bhadram na ā bhareṣamūrjaṁ śatakrato.
 Yad indra mṛdayāsi naḥ.⁹
 (Cf. Rv VIII.93.28)
174. Asti somo ayaṁ sutah pibantyaśya marutaḥ.
 Uta svarājo aśvinaḥ.¹⁰
 (Cf. S. 1785; Rv VIII.94.4)

170. May He be brought hither for our protection, who is resplendent, supreme, the conqueror of many, and the one who pervades even all our thoughts of praises.⁶
(Cf. S. 1642; Ṛv VIII.92.7)
171. I solicit understanding from the presiding Lord, most covetable, the bountiful and the wonderful, who befriends souls.⁷
(Cf. Ṛv I.18.6)
172. There are innumerable paths beneath the celestial region for the guidance of all of us. May our prayers rise (to spiritual heights). Would you kindly indicate to us the one such in clear words, as would lead us to the onward journey.⁸
173. Bring to us what is most auspicious, O performer of hundreds of noble deeds, bring to us food and strength, for, O resplendent Lord, you have been ever kind to us.⁹
(Cf. Ṛv VIII.93.28).
174. This elixir has been effused by us. Let the self-resplendent twin-divines and the vital principles accept it.¹⁰
(Cf. S. 1785; Ṛv VIII.94.4)

(९) नवमो दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो इन्द्रमातरो देवज्ञामयः, (२) द्वितीयाया आङ्गिरसी गोषा.

(३) तृतीयाया आयर्वणः सविता, (४) चतुर्थ्याः काण्वः प्रस्फण्वः, (५) पञ्चम्या राहृगणो गीतमः, (६) षष्ठ्या वैश्वामित्रो मयुच्छन्दाः, (७) सप्तम्या गीतमो वामदेवः, (८) अष्टम्याः काण्वो वत्सः, (९) नवम्या आङ्गिरसिः

शुन-शेषः, (१०) दशम्याश्च वातायन ऊल ऋषयः । (१, ५-९) प्रथमायाः पञ्चम्यादिपञ्चानामेन्द्रः,

(२) द्वितीयाया विश्वे देवाः, (३) तृतीयायाः सविता, (४) चतुर्थ्या अभिनी,

(१०) दशम्याश्च वायुर्देवता । गायत्री छन्दः ॥

ई॒क्ष्व॒यन्ती॑रप॒स्युव॑ इन्द्र॒ जा॒तमु॑पासते । व॒न्वा॒नासः॑ सु॒वीर्य॑म् ॥१॥

न कि॑ दे॒वा इ॒नीम॑सि न क॒या यो॑पयामसि । म॒न्त्रश्रु॑त्यं च॒राम॑सि ॥२॥

दो॒षो आ॒गाद्दृ॒हद्वा॒य यु॒मद्दाम॑न्नाथर्वण । स्तु॒हि दे॒व स॒वितार॑म् ॥३॥

एषो॑ उ॒पा अपूर्॑व्या व्यु॒च्छति॑ प्रि॒या दि॒वः । स्तु॒ष वाम॑श्विना वृ॒हत् ॥४॥

इन्द्रो॑ द॒धीचो॑ अ॒स्थभि॑र्वृ॒त्राण्य॑प्रतिष्कृतः । ज॒घान॑ नवती॒र्नव॑ ॥५॥

Khaṇḍa VII

Daśati 9

175. Īṅkhayantīr apasyuva indram jātamupāsate.

Vanvānāsaḥ suvīryam.₁

(Cf. Ṛv X.153.1; Av. XX.93.4)

176. Na ki devā inīmasi na kyā yopayāmasi.

Mantraśrutyam carāmasi.₂

(Cf. Ṛv X.134.7)

177. Doṣo āgād bṛhadgāya dyumadgāmann ātharvaṇa.

Stuhi devaṁ savitāram.₃

(Cf. Av. VI.1.1)

178. Eṣo uṣā apūrvyā vyucchati priyā divaḥ.

Stuṣe vāmasvinā bṛhat.₄

(Cf. S. 1728; Ṛv I.46.1)

179. Indro dadhīco asthabhir vṛtrāṇyapratīṣkutaḥ.

Jaghāna navaṭīr nava.₅

(Cf. S. 913; Ṛv I.84.13; Av. XX.41.1)

Khaṇḍa VII**Daśati 9**

175. With full enthusiasm, people of state approach the resplendent Supreme king and honour him as soon as He is coronated. They get His blessings in respect of progeny and prosperity.¹
(Cf. Rv X.153.1)
176. O divine powers, we never offend you; we never inflict annoyance on you; we follow the teaching of the holy text; closely we clasp and cling to your loving shelter.²
(Cf. Rv X.134.7)
177. This is the evening time, O devotee, the singer of the Vedic hymns; chant in the sweetest tone, and sing the glory addressed to God, the impeller and creator.³
(Cf. Av. VI.1.1)
178. So, the unparalleled beloved dawn is here; likewise may you also, O twins (a pair of cosmic vitality and cosmic consciousness), shine in the midst of the divine glory.⁴
(Cf. S. 1728; Rv I.46.1)
179. The resplendent Self destroys ninety times nine (innumerable) evils with the help of the rock-like firmness of devotees.⁵
(Cf. S. 913; Rv I.84.13)

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः । महाँ५ अभिष्टिरोजसा ॥६॥
 आ तू न इन्द्र वृत्रहन्नस्माकमर्धमा गहि । महान्महीभिरुतिभिः ॥७॥
 ओजस्तदस्य तित्विष उभे यत्समवर्तयत् । इन्द्रश्चमेव रोदसी ॥८॥
 अयमु ते समतसि कपोत इव गर्भधिम् । वचस्तच्चिन्न ओहसे ॥९॥
 वात आ वातु भेषजँ५ शम्भु मयोभु नो हृदे । प्र न आयूँ५षि तारिषत् ॥१०॥

180. Indrehi matsyandhaso viśvebbih somaparvabhiḥ.
 Mahām abhiṣṭirojasā.⁶
 (Cf. Rv I.9.1; Yv. XXX.25; Av. XX.71.7)

181. Ā tū na indra vrtrahann asmākam ardhm ā gahi.
 Mahānmahī bhir ūtibhiḥ.⁷
 (Cf. Rv IV.32.1; Yv. XXXIII.65)

182. Ojastadasya titviṣa ubhe yat samavartayat.
 Indraścarmeṣa rodasī.⁸
 (Cf. S. 1653; Rv VIII.6.5; Av. XX.107.2)

183. Ayamū te samatasi kapota iva garbhadhim.
 Vacastaccinna ohase.⁹
 (Cf. S. 1599; Rv I.30.4; Av. XX.45.1)

184. Vāta ā vātu bheṣajam śambhu mayobhu no hr̥de.
 Pra na āyur̥ṣi tārisat.¹⁰
 (Cf. S. 1840; Rv X.186.1)

180. Come to us, resplendent God, with all your grandeur and majesty, to guide the sincere seeker of truth in his pursuit and accept his homage with delight.⁶
(Cf. Rv I.9.1)
181. O mighty resplendent Lord, dispeller of darkness, may you come to help us with your mighty protections.⁷
(Cf. Rv IV.32.1)
182. This powers of His omnipotence shines forth brightly when the Lord of resplendence folds and unfolds celestial and terrestrial regions like the rolling and unrolling of a skincoat.⁸
(Cf. S. 1653; Rv VIII.6.5)
183. This devotional prayer is offered to you. Please accept it as a pigeon, eagerly awaiting his pregnant mate.⁹
(Cf. S. 1599; Rv I.30.4)
184. May the Cosmic Breath (the divine vitality) fill our hearts with health and bring happiness; may he prolong our lives.¹⁰
(Cf. S. 1840; Rv X. 186.1)

(१०) दशमी दशतिः

(१-९) नवर्चाया अस्या दशतिः (१) प्रथमाया ऋचो षोः कण्वः, (२, ९) द्वितीयानवम्योरद्वयो वशाः, (३) तृतीयायाः काण्वो वसः, (४) चतुर्थ्या भाङ्गिरसः सुकक्षः, (५) पञ्चम्या वैश्वामित्रो मधुच्छन्दाः, (६) षष्ठ्या धेतह्नयोऽरुणः काण्वः सोमरिश्भः, (७) सप्तम्याः काण्व इरिम्बिडिः, (८) अष्टम्याश्च वारुणिः सत्यधृतिः ऋचयः । (१) प्रथमाया मित्रार्यमवरुणाः, (२-४, ६-७, ९) द्वितीयादितृचस्य पृष्ठीसप्तमीनवमीनाञ्जेन्द्रः, (५) पञ्चम्याः सरस्वती, (८) अष्टम्याश्च मित्रावरुणार्यमादित्या देवताः । गायत्री छन्दः ॥

य॑ र॒क्षन्ति॑ प्र॒चैत॑सो वरु॒णो मि॒त्रो अ॒र्यमा॑ । न किः स द॒भ्यते॑ जनः ॥१॥
 गव्यो॑ पु॒ णो यथा॑ पु॒राश्व॑यौत रथया । वरि॒वस्या॑ महो॒नाम् ॥२॥
 इमा॑स्त इन्द्र॒ पृश्न॑यो घृ॒तं दु॒हत आ॑शिरम् । एना॑मृतस्य पि॒प्युषीः॑ ॥३॥
 अया॑ धिया च गव्यया पु॒रुणा॑मन्पुरु॒ष्टुत । यत्सो॑मै॒सोम आ॑भुवः ॥४॥
 पाव॑का नः सरस्वती वा॒जेभि॑र्वाजि॒नोव॑ती । यज्ञं॑ वष्टु धि॒याव॑सुः ॥५॥

Khaṇḍa VIII

Daśati 10

185. Yañ rakṣanti pracetaso varuṇo mitro aryamā.
 Na kiḥ sa dabhyate janah.
 (Cf. Rv I.41.1)

186. Gavyo ṣu ṇo yathā purāśvayota rathayā.
 Varivasyā mahonām.
 (Cf. Rv VIII.46.10)

187. Imāsta indra pṛṣnayo ghr̥tam duhata āśiram.
 Enām ṛtasya pipyuṣiḥ.
 (Cf. Rv VIII.6.19)

188. Ayā dhiyā ca gavyayā puruṇāman puruṣṭuta.
 Yatsomesoma ābhuvah.
 (Cf. Rv VIII.93.17)

189. Pāvakā naḥ sarasvatī vājebhir vājinīvatī.
 Yajnam vaṣṭu dhiyāvasuḥ.
 (Cf. Rv I.3.10; Yv. XX.84)

Khaṇḍa VIII**Daśati 10**

185. Never is he suppressed whom the venerable and friendly law-giver offers protection.¹
(Cf. Rv I.41.1)
186. O Lord of wealth, greatest of the great, may you, responding to our wishes for cows, horses and chariots, be gracious to us as ever.²
(Cf. Rv 46.10)
187. O Lord of resplendence, these spotted cows of yours, the nourishers of sacrifice, furnish butter, as well a mixture of milk and curd.³
(Cf. Rv VIII.6.19)
188. O Lord, bearing many names and praised by many, when you are present at our various public accomplishments, may we be endowed with keen intellect followed by virtuous actions.⁴
(Cf. Rv VIII.93.17)
189. May the divine speech, the fountain head of all faculties (mental and spiritual), the purifier and bestower of knowledge, the recompenser of worship, be the source of inspiration and accomplishment for all our organised benevolent acts.⁵
(Cf. Rv I.3.10)

क इमं नाहुषीष्वा इन्द्र५ सोमस्य तर्पयात् । स नो वसून्या भरात् ॥६॥
 आ याहि सुषुमा हि त इन्द्र सोमं पिवा इमम् । एदं वहिः सदो मम ॥७॥
 महि त्रीणामवरस्तु युक्षं मित्रस्यार्यम्णः । दुराधर्षं वरुणस्य ॥८॥
 त्वावतः पुरुवसो वयमिन्द्र प्रणेतः । स्मसि स्वातर्हरीणाम् ॥९॥

॥ इति द्वितीयः प्रपाठकः ॥

190. Ka imam nāhuṣīṣvā indraṁ somasya tarpayāt.
Sa no vasūnyā bharāt.⁶
191. Ā yāhi suṣumā hi ta indra somam pibā imam.
Edam barhiḥ sado mama.⁷
(Cf. S. 666; Rv VIII.17.1; Av. XX.3.1; 38.1; 47.7)
192. Mahi trīṇām avar astu dyukṣam mitrasyāryamṇaḥ.
Durādharṣa varuṇasya.⁸
(Cf. Rv X.185.1; Yv. III.31)
193. Tvāvataḥ purūvaso vayam indra praṇetaḥ.
Smasi sthātā harīṇām.⁹
(Cf. Rv VIII.46.1)

Here ends Ardha II and Daśati 10 of Prapāṭhaka II and also ends Prapāṭhaka II. Also ends Khaṇḍa VIII of Adhyāya II.

190. Who (the person) is there in the midst of our human race, who with devotional songs satisfies the resplendent Lord — with pleasure I shall join him in his devotional offerings to our Lord. We are sure, all the while, the resplendent Lord would bless us with precious wealth.⁶
191. O resplendent Lord, come to bless us; we offer you the loving prayers; please accept and enjoy them. May you be enshrined in our worshipful heart.⁷
(Cf. S. 666; Rv VIII.17.1)
192. May, (by Lord's grace) the great protection of the friendly sun (of springs), the brilliant protection of the ordainer sun (of summers), and the unassailable protection of the venerable sun (of the winters) be granted to me.⁸
(Cf. Rv X.185.1)
193. O resplendent Lord of ample wealth, our guide, we are privileged to belong to one like you. You are the controller of all cosmic vital energies.⁹
(Cf. Rv VIII.46.1)

Here ends Ardha II and Daśati 10 of Prapāṭhaka II and also ends Prapāṭhaka II. Also ends Khaṇḍa VIII of Adhyāya II.

अथ तृतीयः प्रपाठकः

(१) प्रथमा दशतिः

(१-१०) दशचोपा अस्या दशतिः (१) प्रथमाया क्रयः फणवः प्रगायः, (२) द्वितीयाया गायिनो विश्वामित्रः, (३) तृतीयाया कौत्सो दुमित्रो गुणतः सुमित्रः, (४, ६) चतुर्थोपष्टयोपाङ्गिनसौ श्रुतकक्षसुकर्षो, (५) पञ्चम्या वैश्वामित्रो मनुच्छन्दाः, (७) सप्तम्या शौनको युत्तमदः, (८) अष्टम्या बार्हस्पत्यः शंयुः, (९) नवम्या बार्हस्पत्यो भरद्वाजः, (१०) दशम्याश्च गौतमो वामदेव क्रययः । (१-८) प्रथमावष्टानामिन्द्रः, (९) नवम्या इन्द्रपूषणौ, (१०) दशम्याभेन्द्रो बृहहा देवताः । गायत्री छन्दः ॥

उत्वा मन्दन्तु सोमाः कृणुष्व राधो अद्रिवः । अव ब्रह्मद्विषौ जहि ॥१॥
 गिर्वेणः पाहि नः सुते मधोद्दाराभिरज्यसे । इन्द्र त्वादातमिद्यशः ॥२॥
 सदा व इन्द्रश्चक्रेषदा उपो नु स सपर्यन् । न देवो वृतः शूर इन्द्रः ॥३॥
 आ त्वा विशन्तिवन्दवः समुद्रमिव सिन्धवः । न त्वामिन्द्राति रिच्यते ॥४॥
 इन्द्रमिद्वाधिनौ बृहदिन्द्रमर्केभिरर्किणः । इन्द्रं वाणीरनुषत ॥५॥

PRAPĀTHAKA III: ARDHA I

Khaṇḍa IX

Daśari 1

194. Ut tvā mandantu somah kṛṇuṣva radho adrivah.
 Ava brahmadviṣo jahi.₁
 (Cf. S. 1354; Rv VIII.64.1; Av. XX.93.1)
195. Girvanah pāhi nah sutam madhor dhārābhir ajyase.
 Indra tvādātamidyaśaḥ.₂
 (Cf. Rv III.40.6; Av. XX.6.6)
196. Sadā va indraś carṇṇṣadā upo nu sa saparyan.
 Na devo vṛtaḥ śūra indrah.₃
197. Ā tvā viśantvindavaḥ samudramiva sindhavaḥ.
 Na tvām indrāti ricyate.₄
 (Cf. S. 1660; Rv VIII.92.22)
198. Indram id gāthino bṛhad indram arkebhir arkiṇah.
 Indram Vānīranūsata.₅
 (Cf. S. 796; Rv I.7.1; Av. XX.38.4; 47.4; 70.7)

PRAPĀTHAKA III: ARDHA I

Khaṇḍa IX

Daśati I

194. May our hymns please you; O Lord of resolute will power, please display your bounty. May you drive off the infidels.¹
(Cf. S. 1354; Rv VIII.64.1)
195. O widely praised resplendent Lord, accept our loving homage. These exhilarating streams of love flow to you. May we obtain food sanctified by you.²
(Cf. Rv III.40.6)
196. The resplendent Lord is always close to you. He is ever-drawn to you whenever you perform selfless services. He is indeed great, ever-victorious, brave, supreme, benevolent and universally accepted by us.³
197. Let the drops of divine love enter your heart as the rivers finally enter sea. None surpassed you, O resplendent Lord.⁴
(Cf. S. 1660; Rv VIII.92.22)
198. The chanters of the Saman extol the resplendent Lord with songs, the reciters of the Rk with prayers, the priests of the Yajus, with divine verses.⁵
(Cf. S. 796; Rv I.7.1)

इन्द्र इषे ददातु न ऋभुक्षणमृभुं रयिम् । वाजी ददातु वाजिनम् ॥६॥
 इन्द्रो अङ्ग महद्भयमभी पदप चुच्यवत् । स हि स्थिरो विचर्षणिः ॥७॥
 इमा उ त्वा सुतेसुते नक्षन्ते गिर्वणौ गिरः । गावो वत्सं न धेनवः ॥८॥
 इन्द्रा नु पूषणा वयं सख्याय स्वस्तये । हुवेम वाजसातये ॥९॥
 न किं इन्द्र त्वदुत्तरं न ज्यायौ अस्ति वृत्रहृत् । न क्येवं यथा त्वम् ॥१०॥

199. Indra iṣe dadātu na ṛbhuḥṣaṇam ṛbhurñ rayim.
 Vāji dadātu vājinam.⁶
 (Cf. Rv VIII.93.34)

200. Indro aṅga mahad bhayam abhī śad apa cucyavat.
 Sa hi sthīro vicarṣaṇiḥ.⁷
 (Cf. Rv II.41.10; Av. XX.20.5; 57.8)

201. Imā u tvā sutesute nakṣante girvaṇo girah.
 Gāvo vatsam na dhenavaḥ.⁸
 (Cf. Rv VI.45.28)

202. Indrā nu pūṣanā vayan sakhyāya svastaye.
 Huvema vājasātaye.⁹
 (Cf. Rv VI.57.1)

203. Na ki indra tvad uttaram na jyāyo asti vṛtrahan.
 Na kyevam yathā tvam.¹⁰
 (Cf. Rv IV.30.1)

199. May the Lord of resplendence give us the bounteous enlightened person to partake our sacred winds. May He, the mighty, give us physical strength.⁶
(Cf. Rv VIII.93.34)
200. May resplendent Lord drive away from us all terrors and overpowering dangers for He is firm and active; and beholder of all.⁷
(Cf. Rv II.41.10)
201. O resplendent Lord, glorified by our devotional hymns, our laudations rapidly flow to you as the milch-kine hasten to their calves.⁸
(Cf. Rv VI.45.28)
202. O the resplendent sun of the northern solstice and the nourishing sun of the southern one, we invoke you, for obtaining your friendship, our well-being, and for obtaining food.⁹
(Cf. Rv VI.57.1)
203. There is no one, O resplendent dispeller of darkness, superior to you; no one better than you; there is no one, verily, such as you are.¹⁰
(Cf. Rv IV.30.1)

(२) द्वितीया दशतिः

(१-१०) दशार्चाया अस्या दशतिः (१, ४) प्रथमाचतुर्थ्योक्त्योः काण्वस्त्रिशोक्तः, (२) द्वितीयाया वैश्वामित्रो मधुच्छन्दाः, (३) तृतीयाया भद्रन्यो वशः, (५, १०) पञ्चमीदशम्योपाङ्गिरसः सुकशः, (६) षष्ठ्या आङ्गिरसोऽभीष्टुः, (७) सप्तम्या गायिनो विश्वामित्रः, (८) अष्टम्याः काण्वपायनो गोपूतयशस्त्किनो, (९) नवम्याथ कौत्सः सुमित्र ऋषयः । (१-२, ४-१०) प्रथमाद्वितीययोश्चतुर्थ्यादिसप्ततानाञ्छेन्द्रः, (३) तृतीयायाथ

विश्वे देवा मरुतोऽयममित्रा या देवताः । गायत्री छन्दः ॥

तरणिं वो जनानां त्रदं वाजस्य गोमतः । समानमु प्र शंसिषम् ॥१॥

असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत । सजोषा वृषभं पतिम् ॥२॥

सुनीथो घा स मरुतो यं मरुतो यमर्यमा । मित्रास्पान्त्यद्रुहः ॥३॥

यद्दीडाविन्द्र यत्स्थिरे यत्पशानि पराभृतम् । वसु स्पाहं तदा भर ॥४॥

श्रुतं वो वृत्रहन्तमं प्र शर्द्धं चर्षणीनाम् । आशिषे राधसे महे ॥५॥

Khaṇḍa X

Daśati 2

204. Taraṇim vo janānam tradam vājasya gomataḥ.

Samānam u pra śaṁsiṣam.1

(Cf. Rv VIII.45.28)

205. Asrgram indra te girah prati tvām udahāsata.

Sajoṣā vṛṣabham patim.2

(Cf. Rv I.9.4; Av. XX.71.10)

206. Sunītho ghā sa martyo yam maruto yam aryamā.

Mitrās pāntyadruhaḥ.3

(Cf. Rv VIII.46.4)

207. Yad viḍāvindra yat sthire yat parśāne parābhṛtam.

Vasu spārham tadā bhara.4

(Cf. S. 1072; Rv VIII.45.41; Av. XO.43.2)

208. Śrutam vo vṛtrahamtamam pra śardham carṣaṇīnām.

Āśiṣe rādhase mahe.5

(Cf. Rv VIII.93.16)

Khaṇḍa X

Daśati 2

204. I praise the universal Lord, the deliverer of our families, the destroyer of evils, and the bestower of food and cattle.¹
(Cf. Ṛv VIII.45.28)
205. Resplendent God, showerer of blessings and protector of your worshippers, I have sung to you the divine hymns with the hope that they would reach you. We invoke you for their acceptance.²
(Cf. Ṛv I.9.4)
206. Fortunate in life is that mortal whom the faultless Supreme Lord, who is also the Lord of vital principles, Lord of Justice, and the Lord of Light, gives protection.³
(Cf. Ṛv VIII.46.4)
207. O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible, bring us that wealth which we long for.⁴
(Cf. S. 1072; Ṛv VIII.45.41)
208. The best evil-destroyer and the famous champion of mankind, I urge Him to grant munificence.⁵
(Cf. Ṛv VIII.93.16)

अ॒रं त इन्द्र॑ श्रव॑से गमे॑म शू॒र त्वा॑वतः । अ॒रं श॑क्रं प॒रेम॑णि ॥६॥
 धा॒नाव॑न्तं क॒रम्भि॑णमपू॒पव॑न्तमु॒क्थि॑नम् । इन्द्र॑ प्रा॒तर्जु॑पस्य नः ॥७॥
 अ॒पां फे॑नेन नमु॒चेः शि॒र इन्द्रो॑दवर्तयः । वि॒श्वा य॑द॒जय॑ स्पृ॒धः ॥८॥
 इमे॑ त इन्द्र॑ सोमाः सु॒तासो॑ ये च सो॒त्वाः । तेषा॑ मत्स्य॑ प्रभू॒वसो॑ ॥९॥
 तुभ्य॑ सु॒तासः सोमाः॑ स्ती॒र्णं ब॑र्हिर्वि॒भाव॑सो । स्तोत॑म्य इन्द्र॑ मृ॒डय॑ ॥१०॥

209. Aram ta indra śravase gamema śūra tvāvataḥ.
Araṁ śakra paremaṇi.⁶
210. Dhānāvantaṁ karambhiṇaṁ apūpavantaṁ ukthinam.
Indra prātar juṣasva naḥ.⁷
(Cf. Rv III.52.1; Yv. XX.29)
211. Apām fpenena namuceḥ śira indrod avartayaḥ.
Viśvā yadajaya sprdhaḥ.⁸
(Cf. Rv VIII.14.13; Yv. XIX.71; Av. XX.29.3)
212. Ime ta indra somāḥ sutāso ye ca sotvāḥ.
Teṣām matsva prabhūvaso.⁹
(Cf. VIII.2.10)
213. Tubhyam sutāsaḥ somāḥ stīrṇaṁ barhir vibhāvaso.
Stotr̥bhya indra mṛdaya.¹⁰
(Cf. Rv VIII.93.25)

209. O resplendent Lord, brave and heroic, we have come to you with plentiful divine prayers, dedicated specially to you. O Lord, of selfless benevolence and supreme protection, may we have numerous opportunities of offering our sincere heartfelt sentiments to such a glorious Lord as you are.⁶
210. Accept, O resplendent Lord, at our morning festivity, this homage of worldly gains consisting of fresh barley, roasted corn, curds, and bread, along with the sentiments of our gratefulness expressed for these favours of yours.⁷
(Cf. Rv III.52.1)
211. O resplendent Lord, you are capable of tearing off the heads of clinging evils, by the foam of water, which means, by merely a gesture of yours. Please subdue all obstructing forces.⁸
(Cf. Rv VIII.14.13)
212. All these sincere sentiments and heart-felt eulogies are addressed to you, O resplendent Lord. This elixir of devotion is for you. May you be pleased to accept it with delight, O Lord, of princely wealth and munificence.⁹
(Cf. Rv VIII.2.10)
213. O brilliant fire, these sweet decoctions of medicinal herbs are ready for all patients to be used as cures. May the resplendent Lord be now invoked for the benefit of worshippers.¹⁰
(Cf. Rv VIII.93.25)

(३) तृतीया दशतिः

(१-९) नवचांया अस्या दशतिः (१) प्रथमाया ऋच भार्जीगतिः गुनःशेषः, (२) द्वितीयाया आद्विरसो श्रुतकक्ष-
मुकक्षी, (३) तृतीयायाः काण्वस्त्रिशोकः, (४, ५) चतुर्थानवम्योः काण्वो मेघातिथिः, (५) पञ्चम्या राहूगणो
मोतमः, (६) षष्ठ्याः काण्वो ब्रह्मातिथिः, (७) सप्तम्या गाथिनो विश्वामित्रो भार्गवो जमदग्निर्वा, (८) अष्टम्याश्च
बौरः कण्व ऋचयः । (१-४) प्रथमादिचतसृणामिन्द्रः, (५) पञ्चम्याश्च वरुणमित्रार्यमाणः, (६) षष्ठ्या अश्विनौ,

(७) सप्तम्या मित्रावरुणौ, (८) अष्टम्या मरुतः, (९) नवम्याश्च विष्णुर्देवताः । गायत्री छन्दः ॥

आ व इन्द्रं कृविं यथा वाजयन्तः शतकतुम् । म० हिष्ठ० सिञ्च इन्दुभिः ॥१॥

अतश्चिदिन्द्र न उपा याहि शतवाजया । इषा सहस्रवाजया ॥२॥

आ बुन्दं वृत्रहा देदे जातः पृच्छाद्वि मातरम् । क उग्राः के ह शृष्विरे ॥३॥

बृवदुक्थ० हवामहे सृप्रकरन्नमूतये । साधः कृष्वन्तमवसे ॥४॥

ऋजुनीती नो वरुणो मित्रो नयति विद्वान् । अर्यमा देवैः सजोषाः ॥५॥

Khaṇḍa XI

Daśati 3

214. Ā va indram kṛvim yathā vājayantaḥ śatakratum.
Mamhiṣṭhaṁ siñca indubhiḥ.
(Cf. Rv I.30.1)

215. Ataścid indra na upā yāhi śatavājayā.
Iṣā sahasravājayā.
(Cf. Rv VIII.92.10)

216. Ā bundam vṛtrahā dade jātaḥ pṛcchādvi mātaram.
Ka ugrāḥ ke ha śṛṇvire.
(Cf. Rv VIII.45.4)

217. Bṛbad ukthaṁ havāmahe sṛprakarasnam ūtaye.
Sādhaḥ kṛṇvantam avase.
(Cf. Rv VIII.32.10)

218. Rjunitī no varuṇo mitro nayati vidvān.
Aryamā devaiḥ sajoṣāḥ.
(Cf. Rv I.90.1)

Khanda XI

Daśati 3

214. May we, desirous of wealth and wisdom, offer homage, and draw with devotions, the heart of the resplendent God, the embodiment of selfless actions, just as the farmers dig a well and fill their fields with water.¹
(Cf. Rv I.30.i)
215. Come to us, O resplendent Lord, from any place with food that gives hundred-fold spiritual strength, a thousand-fold strength.²
(Cf. Rv VIII.92.10)
216. As soon as born, the resplendent self, the destroyer of evils, seizes an arrow and asks the mother Eternity "who are the terrible, who are the renowned opponents."³
(Cf. Rv VIII. 45.4)
217. Let us call Him for help whose arm is stretched out for the protection of others, and who strives nobly to defend us.⁴
(Cf. Rv VIII.32.10)
218. May the persons, most virtuous and most dedicated, guide and lead us along straight paths. May the law-givers lead us to peace and harmony.⁵
(Cf. Rv I.90.1)

- दूरादिहैव यत्सतोरुणप्सुरशिञ्चितत् । चि भानुं विश्वधातनत् ॥६॥
 आ नौ मित्रावरुणा घृतेर्गव्यूतिमुक्षतम् । मध्वा रजांसि सुक्रतू ॥७॥
 उदु त्ये सूनवो गिरः काष्ठा यज्ञेष्वन्नत । वाश्रा अभिञ्जु यातवे ॥८॥
 इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूढमस्य पांसुले ॥९॥

219. Dūrād iheva yat satoruṇapsur aśiśvitat.
 Vi bhānum viśvathātanat.⁶
 (Cf. Rv VIII.5.1)

220. Ā no mitrāvarunā ghr̥tair gavyūtim ukṣatam.
 Madhvā rajāṁsi sukratū.⁷
 (Cf. S. 663; Rv III.62.16; Yv. XXI.8)

221. Udu tye sūnavo girah kāṣṭhā yajñesvatnata.
 Vāśrā abhiñju yātave.⁸
 (Cf. Rv I.37.10)

222. Idam viṣṇur vi cakrame tredhā ni dadhe padam.
 Samūḍham asya pāṁsule.⁹
 (Cf. S. 1669; Rv I.22.17; Yv. V.15; Av. VII.26.4)

(५) चतुर्थी दशतिः

(१-१०) दशचांया अस्या दशतेः (१, ७-८) प्रथमासप्तम्यष्टमीनामृचां काण्वो मेघातिथिः, (२) द्वितीयाया मारीचः कश्यपः, (३, ५) तृतीयापञ्चम्योः काण्वो मेघातिथिराङ्गिरसः प्रियमेवध, (४) चतुर्थ्यां वामदेव्यो हृदयः, (६) षष्ठ्याः कौत्तो दुर्मित्रो गुणतः सुमित्रः, (९) नवम्या गायिनो विश्वामित्रोऽभीपाद उदतो वा, (१०) दशम्याश्वाङ्गिरसो ध्रुवकक्षसुकक्षो ऋषयः । (१, ३-१०) प्रथमाया-
 स्तृतीयाष्टम्याश्चेन्द्रः, (२) द्वितीयायाश्च विश्वे देवा देवताः । (१-८, १०) प्रथमाष्टम्यां
 दशम्याश्च गायत्री, (९) नवम्याश्च पादनिष्ठायात्री छन्दसी ॥

अतीहि मनुष्याविणं सुषुवांसमुपेरय । अस्य रातौ सुतं पिब ॥१॥

Khaṇḍa XII

Daśati 4

223. Atīhi manyusāviṇaṁ suṣuvāṁsam uperaya.
 Asya rātau sutam piba.¹
 (Cf. Rv VIII.32.21)

219. When lovely dawn, far away in the east, and yet still close by, glows over the world, she starts spreading the light all over.⁶
(Cf. Ṛv VIII.5.1)
220. May our Lord, friend and venerable, the performer of good works furnish our cow-stalls with butter and moisten these worlds with sweetness.⁷
(Cf. S. 663; Ṛv III.62.16)
221. These vital forces are the generators of speech and they spread out the waters of thoughts in their courses, so that the kine, the sense organs, may get into the knee-deep water to drink.⁸
(Cf. Ṛv I.37.10)
222. The omnipresent and the all-powerful God dominates the three regions, earth, midregion and the celestial. His own step is rooted in the deep dark mystery, beyond the knowledge of mankind.⁹
(Cf. S. 1669; Ṛv I.22.17)

Khaṇḍa XII

Dasati 4

223. May you ignore him who offers libation in angry mood or who presents on a disapproved spot. May you accept the devotion of those who offer with love.¹
(Cf. Ṛv VIII.32.21)

क॒दु प्र॑चेत॒से म॑हे वचो॑ दे॒वाय॑ श॒स्यते॑ । तदि॒ध्यस्य॑ व॒र्द्धन॑म् ॥२॥
 उ॒क्त्यं च॑ न श॒स्यमा॑नं ना॒गो रयि॑रा चि॒केत॑ । न गा॒यत्रं॑ गी॒यमा॑नम् ॥३॥
 इन्द्र॑ उ॒क्त्येभि॑र्मन्दि॒ष्ठो वा॒जानां॑ च वा॒जप॑तिः । हरि॑वान्त्सुता॒नां सखा॑ ॥४॥
 आ या॒ह्युप॑ नः सु॒तं वा॒जेभि॑र्मा ह॒णीय॑थाः । म॒हा इव॑ यु॒वजा॑निः ॥५॥
 कदा॑ वसो॒ स्तोत्रं॑ ह॒र्येत॑ आ अ॒व श्म॑शा रु॒धद्वाः । दी॒र्घं सु॒तं वा॒ताप्या॑य ॥६॥
 ब्रा॒ह्मणा॑दिन्द्र॒ राध॑सः पि॒वा सोम॑मृ॒तृरनु॑ । तवे॒दं स॒ख्यम॑स्तृ॒तम् ॥७॥
 वयं॑ घा॒ ते अ॒पि स्म॑सि स्तो॒तार॑ इन्द्र॒ गिर्व॑णः । त्वं नो॑ जि॒न्व सोम॑पाः ॥८॥

224. Kadu pracetase mahe vaco devāya śasyate.
 Tadiidhyasya vardhanam.²

225. Uktham ca na śasyamānam nāgorayir ā ciketa.
 Na gāyatram gīyamānam.³
 (Cf. S. 1805; Rv VIII.2.14)

226. Indra ukthebhir mandīṣṭho vājānām ca vājapatiḥ.
 Harivānt sutānām sakḥā.⁴

227. Ā yāhyu pa naḥ sutam vājebhir mā hṇīyathāḥ.
 Mahān iva yuvajāniḥ.⁵
 (Cf. Rv VIII.2.19)

228. Kadā vaso stotraṁ haryata ā ava śmaśā rudhad vāḥ.
 Dirghaṁ sutam vātāpyāya.⁶
 (Cf. Rv X.105.1)

229. Brāhmaṇād indra rādhasaḥ pibā somamṛtūṁranu.
 Tavedaṁ sakhyam aśṛtam.⁷
 (Cf. Rv I.15.5)

230. Vayam ghā te api smasi stotāra indra girvaṇaḥ.
 Tvam no jinva somapāḥ.⁸
 (Cf. Rv VIII.32.7)

224. How amazing! Even a little praise of Him, He magnifies and accepts it with delight, indeed, while we exalt Him, we exalt ourselves.²
225. (The resplendent Lord), the enemy of the unbeliever in the *words*-divine, apprehends whatever prayer is repeated and whatever chant is being chanted.³
(Cf. S. 1805; Rv VIII.2.14)
226. We glorify the resplendent Lord in our eucharistic hymns. He is the giver of strength to the strong, the Lord of provisions, giver of speed to Nature's bounties and He is always delighted while we offer our sweet prayers, the divine elixir, to Him.⁴
227. May you, our Lord of resplendence, come and accept our devotional sentiments; may you not be snatched away from us by others by their nutrient offerings. May you not be bashful like an ardent husband who has a new young bride.⁵
(Cf. Rv VIII.2.19)
228. When will our praise reach you, O Lord of Wealth, O lover of Praises? When will you accept it and let loose the long-protracted blessings for showering rain?⁶
(Cf. Rv X.105.1)
229. Resplendent Lord, please come and accept these seasonal devotional prayers offered by your truly-dedicated devotees. We solicit your friendship since only your friendship is unbroken and ever-lasting.⁷
(Cf. Rv I.15.5)
230. O resplendent Lord, the one adored by praises, O lover of devotion, we are your adorers; may you, therefore, be generous unto us.⁸
(Cf. Rv VIII.32.7)

१२ १३ १४ १५ १६ १७ १८ १९ २० २१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४० ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १०० १०१ १०२ १०३ १०४ १०५ १०६ १०७ १०८ १०९ ११० १११ ११२ ११३ ११४ ११५ ११६ ११७ ११८ ११९ १२० १२१ १२२ १२३ १२४ १२५ १२६ १२७ १२८ १२९ १३० १३१ १३२ १३३ १३४ १३५ १३६ १३७ १३८ १३९ १४० १४१ १४२ १४३ १४४ १४५ १४६ १४७ १४८ १४९ १५० १५१ १५२ १५३ १५४ १५५ १५६ १५७ १५८ १५९ १६० १६१ १६२ १६३ १६४ १६५ १६६ १६७ १६८ १६९ १७० १७१ १७२ १७३ १७४ १७५ १७६ १७७ १७८ १७९ १८० १८१ १८२ १८३ १८४ १८५ १८६ १८७ १८८ १८९ १९० १९१ १९२ १९३ १९४ १९५ १९६ १९७ १९८ १९९ २०० २०१ २०२ २०३ २०४ २०५ २०६ २०७ २०८ २०९ २१० २११ २१२ २१३ २१४ २१५ २१६ २१७ २१८ २१९ २२० २२१ २२२ २२३ २२४ २२५ २२६ २२७ २२८ २२९ २३० २३१ २३२ २३३ २३४ २३५ २३६ २३७ २३८ २३९ २४० २४१ २४२ २४३ २४४ २४५ २४६ २४७ २४८ २४९ २५० २५१ २५२ २५३ २५४ २५५ २५६ २५७ २५८ २५९ २६० २६१ २६२ २६३ २६४ २६५ २६६ २६७ २६८ २६९ २७० २७१ २७२ २७३ २७४ २७५ २७६ २७७ २७८ २७९ २८० २८१ २८२ २८३ २८४ २८५ २८६ २८७ २८८ २८९ २९० २९१ २९२ २९३ २९४ २९५ २९६ २९७ २९८ २९९ ३०० ३०१ ३०२ ३०३ ३०४ ३०५ ३०६ ३०७ ३०८ ३०९ ३१० ३११ ३१२ ३१३ ३१४ ३१५ ३१६ ३१७ ३१८ ३१९ ३२० ३२१ ३२२ ३२३ ३२४ ३२५ ३२६ ३२७ ३२८ ३२९ ३३० ३३१ ३३२ ३३३ ३३४ ३३५ ३३६ ३३७ ३३८ ३३९ ३४० ३४१ ३४२ ३४३ ३४४ ३४५ ३४६ ३४७ ३४८ ३४९ ३५० ३५१ ३५२ ३५३ ३५४ ३५५ ३५६ ३५७ ३५८ ३५९ ३६० ३६१ ३६२ ३६३ ३६४ ३६५ ३६६ ३६७ ३६८ ३६९ ३७० ३७१ ३७२ ३७३ ३७४ ३७५ ३७६ ३७७ ३७८ ३७९ ३८० ३८१ ३८२ ३८३ ३८४ ३८५ ३८६ ३८७ ३८८ ३८९ ३९० ३९१ ३९२ ३९३ ३९४ ३९५ ३९६ ३९७ ३९८ ३९९ ४०० ४०१ ४०२ ४०३ ४०४ ४०५ ४०६ ४०७ ४०८ ४०९ ४१० ४११ ४१२ ४१३ ४१४ ४१५ ४१६ ४१७ ४१८ ४१९ ४२० ४२१ ४२२ ४२३ ४२४ ४२५ ४२६ ४२७ ४२८ ४२९ ४३० ४३१ ४३२ ४३३ ४३४ ४३५ ४३६ ४३७ ४३८ ४३९ ४४० ४४१ ४४२ ४४३ ४४४ ४४५ ४४६ ४४७ ४४८ ४४९ ४५० ४५१ ४५२ ४५३ ४५४ ४५५ ४५६ ४५७ ४५८ ४५९ ४६० ४६१ ४६२ ४६३ ४६४ ४६५ ४६६ ४६७ ४६८ ४६९ ४७० ४७१ ४७२ ४७३ ४७४ ४७५ ४७६ ४७७ ४७८ ४७९ ४८० ४८१ ४८२ ४८३ ४८४ ४८५ ४८६ ४८७ ४८८ ४८९ ४९० ४९१ ४९२ ४९३ ४९४ ४९५ ४९६ ४९७ ४९८ ४९९ ५०० ५०१ ५०२ ५०३ ५०४ ५०५ ५०६ ५०७ ५०८ ५०९ ५१० ५११ ५१२ ५१३ ५१४ ५१५ ५१६ ५१७ ५१८ ५१९ ५२० ५२१ ५२२ ५२३ ५२४ ५२५ ५२६ ५२७ ५२८ ५२९ ५३० ५३१ ५३२ ५३३ ५३४ ५३५ ५३६ ५३७ ५३८ ५३९ ५४० ५४१ ५४२ ५४३ ५४४ ५४५ ५४६ ५४७ ५४८ ५४९ ५५० ५५१ ५५२ ५५३ ५५४ ५५५ ५५६ ५५७ ५५८ ५५९ ५६० ५६१ ५६२ ५६३ ५६४ ५६५ ५६६ ५६७ ५६८ ५६९ ५७० ५७१ ५७२ ५७३ ५७४ ५७५ ५७६ ५७७ ५७८ ५७९ ५८० ५८१ ५८२ ५८३ ५८४ ५८५ ५८६ ५८७ ५८८ ५८९ ५९० ५९१ ५९२ ५९३ ५९४ ५९५ ५९६ ५९७ ५९८ ५९९ ६०० ६०१ ६०२ ६०३ ६०४ ६०५ ६०६ ६०७ ६०८ ६०९ ६१० ६११ ६१२ ६१३ ६१४ ६१५ ६१६ ६१७ ६१८ ६१९ ६२० ६२१ ६२२ ६२३ ६२४ ६२५ ६२६ ६२७ ६२८ ६२९ ६३० ६३१ ६३२ ६३३ ६३४ ६३५ ६३६ ६३७ ६३८ ६३९ ६४० ६४१ ६४२ ६४३ ६४४ ६४५ ६४६ ६४७ ६४८ ६४९ ६५० ६५१ ६५२ ६५३ ६५४ ६५५ ६५६ ६५७ ६५८ ६५९ ६६० ६६१ ६६२ ६६३ ६६४ ६६५ ६६६ ६६७ ६६८ ६६९ ६७० ६७१ ६७२ ६७३ ६७४ ६७५ ६७६ ६७७ ६७८ ६७९ ६८० ६८१ ६८२ ६८३ ६८४ ६८५ ६८६ ६८७ ६८८ ६८९ ६९० ६९१ ६९२ ६९३ ६९४ ६९५ ६९६ ६९७ ६९८ ६९९ ७०० ७०१ ७०२ ७०३ ७०४ ७०५ ७०६ ७०७ ७०८ ७०९ ७१० ७११ ७१२ ७१३ ७१४ ७१५ ७१६ ७१७ ७१८ ७१९ ७२० ७२१ ७२२ ७२३ ७२४ ७२५ ७२६ ७२७ ७२८ ७२९ ७३० ७३१ ७३२ ७३३ ७३४ ७३५ ७३६ ७३७ ७३८ ७३९ ७४० ७४१ ७४२ ७४३ ७४४ ७४५ ७४६ ७४७ ७४८ ७४९ ७५० ७५१ ७५२ ७५३ ७५४ ७५५ ७५६ ७५७ ७५८ ७५९ ७६० ७६१ ७६२ ७६३ ७६४ ७६५ ७६६ ७६७ ७६८ ७६९ ७७० ७७१ ७७२ ७७३ ७७४ ७७५ ७७६ ७७७ ७७८ ७७९ ७८० ७८१ ७८२ ७८३ ७८४ ७८५ ७८६ ७८७ ७८८ ७८९ ७९० ७९१ ७९२ ७९३ ७९४ ७९५ ७९६ ७९७ ७९८ ७९९ ८०० ८०१ ८०२ ८०३ ८०४ ८०५ ८०६ ८०७ ८०८ ८०९ ८१० ८११ ८१२ ८१३ ८१४ ८१५ ८१६ ८१७ ८१८ ८१९ ८२० ८२१ ८२२ ८२३ ८२४ ८२५ ८२६ ८२७ ८२८ ८२९ ८३० ८३१ ८३२ ८३३ ८३४ ८३५ ८३६ ८३७ ८३८ ८३९ ८४० ८४१ ८४२ ८४३ ८४४ ८४५ ८४६ ८४७ ८४८ ८४९ ८५० ८५१ ८५२ ८५३ ८५४ ८५५ ८५६ ८५७ ८५८ ८५९ ८६० ८६१ ८६२ ८६३ ८६४ ८६५ ८६६ ८६७ ८६८ ८६९ ८७० ८७१ ८७२ ८७३ ८७४ ८७५ ८७६ ८७७ ८७८ ८७९ ८८० ८८१ ८८२ ८८३ ८८४ ८८५ ८८६ ८८७ ८८८ ८८९ ८९० ८९१ ८९२ ८९३ ८९४ ८९५ ८९६ ८९७ ८९८ ८९९ ९०० ९०१ ९०२ ९०३ ९०४ ९०५ ९०६ ९०७ ९०८ ९०९ ९१० ९११ ९१२ ९१३ ९१४ ९१५ ९१६ ९१७ ९१८ ९१९ ९२० ९२१ ९२२ ९२३ ९२४ ९२५ ९२६ ९२७ ९२८ ९२९ ९३० ९३१ ९३२ ९३३ ९३४ ९३५ ९३६ ९३७ ९३८ ९३९ ९४० ९४१ ९४२ ९४३ ९४४ ९४५ ९४६ ९४७ ९४८ ९४९ ९५० ९५१ ९५२ ९५३ ९५४ ९५५ ९५६ ९५७ ९५८ ९५९ ९६० ९६१ ९६२ ९६३ ९६४ ९६५ ९६६ ९६७ ९६८ ९६९ ९७० ९७१ ९७२ ९७३ ९७४ ९७५ ९७६ ९७७ ९७८ ९७९ ९८० ९८१ ९८२ ९८३ ९८४ ९८५ ९८६ ९८७ ९८८ ९८९ ९९० ९९१ ९९२ ९९३ ९९४ ९९५ ९९६ ९९७ ९९८ ९९९ १०००

231. Endra prkṣu kāsu cin nṛmṇam tanūṣu dhehi naḥ.
Satrājīd ugra pauṁsyam.9

232. Evā hyasi vīrayur evā śūra uta sthirah.
Evā te rādhyam manah.10
(Cf. S. 824; Rv VIII.92.28; Av. XX.60.1)

Here ends Khaṇḍa XII of Adhyāya II, and also ends
Adhyāya II and ends Daśati 4 of Prapāṭhaka III

(५) पञ्चमी दशतिः

(1-10) दशर्चाया मस्या दशते: (१, १, ९) प्रयमापष्टीनवमीनाष्टचां मेघावल्गो वसिष्ठः, (२) द्वितीयाया
बाह्विस्त्यो भरद्वाजः, (३) तृतीयायाः काण्वः प्रत्नकण्वो बालसित्या वाङ्मिरसः द्यैतो वा, (४) चतुर्थ्या
गौतमो नोधाः, (५) पञ्चम्याः प्रागायः कृत्तिः, (६) सप्तम्याः काण्वो मेघातिथिः, (८) अष्टम्याः
प्रागायो मर्गः, (१०) दशम्याश्च काण्वः प्रागाय ऊचयः । (१) प्रयमाया ईशानः,
(२-८, १०) द्वितीयादिसप्तर्चा दशम्याभेन्द्रः, (९) नवम्याश्च
मरुतो देवताः । दृहती छन्दः ॥

अभि त्वा शूर नोनुमोदुग्धा इव धेनवः ।
ईशानमस्य जगतः स्वईशमीशानमिन्द्र तस्थुषः ॥१॥

Adhyāya III

Khaṇḍa I

Daśati 5

233. Abhi tvā śūra nonumo-dugdhā iva dhenavaḥ.
Īśānam asya jagataḥ svaḍṛśam īśānam indra
tasthuṣaḥ.1
(Cf. S. 680; Rv VII.32.22; Yv. XXVII.35; Av.
XX.121.1)

231. O resplendent Lord, in our battles of life and contests, give to our muscular arms the manly strength. O strong Lord, always bless us with ever-conquering might.⁹
232. You verily love to over-come the wicked. You are a hero and firm; your mind is to be propitiated. (As soon as it occurs in your mind), there is no delay in your overcoming the wicked.¹⁰
(Cf. S. 824; Rv VIII.92.28)

Here ends Khaṇḍa XII of Adhyāya II; also ends Adhyāya II, and Daśati 4 of Prapāthaka III.

Adhyāya III

Khaṇḍa I

Daśati 5

233. O brave resplendent Lord, the Lord of all movable and stationary things, the beholder of the universe, we call loudly to you like an unmilked cow (with udders full).¹
(Cf. S. 680; Rv VII.32.22)

त्वा॑मि॒द्धि ह॒वामहे॑ सा॒तौ वा॒जस्य॑ का॒रवः॑ ।
 त्वां वृ॒त्रेष्विन्द्र॑ स॒त्पति॑ नर॒स्त्वां का॒ष्ठास्व॑र्वतः ॥२॥
 अ॒भि प्र वः॑ सु॒राध॑समिन्द्रम॒र्चं यथा॑ वि॒दे ।
 यो ज॒रितृ॑भ्यो म॒घवा॑ पु॒रुवसुः॑ स॒हस्रे॑णेव शि॒क्षेति॑ ॥३॥
 तं वो द॑स्ममृ॒तीषहं॑ वसो॒र्मन्दान॑मन्ध॒सः ।
 अ॒भि वत्सं॑ न स्व॒सरे॑षु धे॒नव इन्द्रं॑ गो॒र्भिर्नै॒वामहे॑ ॥४॥
 तरो॑भिर्वो वि॒दद्व॑सुमिन्द्रं स॒बाध॑ ऊ॒तये॑ ।
 बृ॒हद्वा॒यन्तः सु॒तसो॑मे अ॒ध्वरे हु॒वे भ॑रं न का॒रिण॑म् ॥५॥

234. Tvām iddhi havāmahe sātau vājasya kāravaḥ.
 Tvām vṛtreṣvindra satpati narastvām kāsthāsvarvataḥ.²
 (Cf. S. 809, Rv VI.46.1; Yv. XXVII.37; Av. XX.98.1)
235. Abhi pra vaḥ surādhasam indram arca yathāvindhe.
 Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva
 śiksati.³
 (Cf. S. 811; Rv VIII.49.1; Av. XX.51.1)
236. Tam vo dasmam ṛtīṣaḥ vāsaḥ mandānam andhasaḥ.
 Abhi vatsam na svasareṣu dhenava indram gīrbhir
 navāmahe.⁴
 (Cf. S. 685; Rv VIII.88.1; Yv. XXVI.11; Av. XX.9.1;
 49.4)
237. Tarobhirvo vidadvasumindraṁ sabādha ūtaye.
 Brhad gāyantaḥ sutasome adhware huve bharam na
 kāriṇam.⁵
 (Cf. S. 687; Rv VIII.66.1)

234. O resplendent Lord, we, the poet-sages invoke you to obtain intellect-strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life.²
(Cf. S. 809; Rv VI.46.1)
235. My praises to you, O bounteous resplendent Lord, greater of all riches; I praise the one who, with thousands-fold treasures, loves to help those who serve Him with dedication.³
(Cf. S. 811; Rv VIII.49.1)
236. We offer love and praise with our hymns, as cows love to their calf in the stalls; we invoke the glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion.⁴
(Cf. S. 685; Rv VIII.88.1)
237. May you worship the resplendent Lord for your protection against the miseries. He is full of might and the revealer of spiritual wealth. Invoke Him, singing loudly the Br̥hat-Sāman in the festivity where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household.⁵
(Cf. S. 687; Rv VIII.66.1)

तर॑णि॒रित्ति॑षासति॒ वाजं॑ पु॒रन्ध्या॑ यु॒जा ।
 आ॒ व इन्द्रं॑ पु॒रुहू॑तं न॒मे गिरा॑ न॒मि तष्टे॑व सु॒द्रुव॑म् ॥६॥
 पि॒बा सु॑तस्य र॒सिनो॑ मत्स्वा न इन्द्रं॑ गो॒मतः ।
 आपि॑र्नो बो॒धि सध॑मा॒द्ये वृधे॑स्मा॒ ५ अ॑वन्तु ते धि॒यः ॥७॥
 त्व॑ ५ ह्येहि॑ चे॒रवे॑ वि॒दा भगं॑ वसु॒त्तये ।
 उ॒द्वावृ॑षस्व मघ॒वन्गवि॑ष्ट्य उ॒दिन्द्रा॑श्चमिष्ट्ये ॥८॥
 न हि व॑श्चर॒मं च॑ न वसि॑ष्ठः परि॒म ५ स॑ते ।
 अ॒स्माकम॑द्य मरु॒तः सु॑ते सचा॒ विश्वे॑ पिबन्तु का॒मिनः॑ ॥९॥

238. Taraṇirit siśāsati vājam purandhyā yujā.
 Ā va indram puruhūtam name girā nemim taṣṭeva
 sudruvam.⁶
 (Cf. S. 867; Rv VII.32.20)
239. Pibā sutasya rasino matsvā na indra gomataḥ.
 Āpir no bodhi sadhamādye vṛdhe-smāñ avantu te
 dhiyah.⁷
 (Cf. S. 1421; Rv VIII.3.1)
240. Tvañ hyehi cerave vidā bhagam vasuttaye.
 Udvāvṛṣasva maghavan gaviṣṭaya ud
 indraśvamīṣṭaye.⁸
 (Cf. S. 1581; Rv VIII.61.7)
241. Na hi vaścaramam ca na vasiṣṭhaḥ parimarṣate.
 Asmākam adya marutaḥ sute sacā viśve pibantu
 kāmīnaḥ.⁹
 (Cf. Rv VII.59.3)

238. Only an active man who solemnly worships acquires wealth and wisdom. O resplendent Lord, invoked by all, I bend down with the words of reverence to you, as a carpenter bends the wooden circumference of the wheel.⁶
(Cf. S. 867; Rv VII.32.20)
239. O resplendent Lord, may you accept our delightful elixir mingled as if with milk, and get exhilarated. Please consider yourself as our kith and kin. May we both enjoy the spiritual experience together. May your wise counsels protect and guide us to prosperity.⁷
(Cf. S. 1421; Rv VIII.3.1)
240. Bounteous as you are, come, and get wealth to be distributed to your worshippers. O bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker.⁸
(Cf. S. 1581; Rv VIII.61.7)
241. The celebrated sages do not disregard even the extremest one amongst you all. O vital principles, desirous of libations, may you all drink here together today the effused elixir of devotional love.⁹
(Cf. Rv VII.59.3)

मा चिदन्यद्दि शंसत सखायो मा रिषण्यत ।
 इन्द्रमिस्तोता वृषणं सचासुते मुहुर्कथा च शंसत ॥१०॥

॥ इति तृतीयस्यादीः प्रपाठकः ॥

242. Mā cid anyad vi śaṁsata sakhāyo mā riṣanyata.
 Indramit stotā vṛṣaṇaṁ sacā sute muhur ukthā ca
 śaṁsata. 10
 (Cf. S. 1360; Rv VIII.1.1; Av. XX.85.1)

Here ends Khaṇḍa I of Adhyāya III and also ends Ardha
 I and Daśati 5 of Prapāṭhaka III.

(६) षष्ठी दधति

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच आङ्गिरसः पुरुदन्वा, (२-३, ७-९) द्वितीयाकृतीषयो
 सप्तम्यादितृचस्य च काण्वो मेधातिथिः, (४) चतुर्थ्या गाधिनी विश्वामित्रः, (५) रश्म्या राङ्गलो
 गोतमः, (६) षष्ठ्या आङ्गिरसो नृमेघपुल्लेभौ, (१०) दशम्याश्च काण्वो
 देवातिथिर्कपयः । इन्द्रो देवता । वृद्धी छन्दः ॥

न किष्टं कर्मणा नशद्यश्चकार सदावृधम् ।
 इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्णुमोजसा ॥१॥

PRAPĀṬHAKA III: ARDHA II

Khaṇḍa II

Daśati 6

243. Na kiṣṭam karmanā naśadyaś cakāra sadāvṛdham.
 Indram na yajñair viśvagūrtam ṛbhvasam adhrṣṭam
 dhrṣṇum o jaśā. 1
 (Cf. S. 1155; Rv VIII.70.3; Av. XX.92.18)

242. O friend, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realization go on repeatedly uttering hymns in his Honour.¹⁰
(Cf. S. 1360; Ṛv VIII.1.1)

Here ends Khaṇḍa I of Adhyāya III and also Ardha I, Daśati 5 of Prapāṭhaka III.

PRAPĀṬHAKA III: ARDHA II

Khaṇḍa II

Daśati 6

243. No one obstructs him in his action, and never can he be restrained from performing his duties, and none can separate him from his family nor can the family desert him. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship.¹
(Cf. S. 1155; Ṛv VIII.70.3)

य ऋते चिदभिश्चिपः पुरा जत्रुभ्य आतृदः ।
 सन्धाता सन्धिं मघवा पुरुवसुर्निष्कर्ता विहुतं पुनः ॥२॥
 आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये ।
 ब्रह्मयुजो हरय इन्द्र केशिना वहन्तु सोमपीतये ॥३॥
 आ मन्दैरिन्द्र हरिभिर्याहि मयूररोमभिः ।
 मा त्वा के चिन्नि येमुरिन्न पाशिनोति धन्वेव तां इहि ॥४॥
 त्वमङ्ग प्र शंसिषो देवः शविष्ठ मत्स्यम् ।
 न त्वदन्यो मघवन्नस्ति मर्दितेन्द्र ब्रवीमि ते वचः ॥५॥
 त्वमिन्द्र यशा अस्यृजीषी शवसस्पतिः ।
 त्वं वृत्राणि हस्यप्रतीन्येक इत्पुर्वनुत्तश्चर्षणाधृतिः ॥६॥

244. Ya ŋte cidabhiśriṣaḥ purā jatrubhya ātrḍaḥ.
 Sandhātā sandhim maghavā purūvasur niskartā
 vihrutam punaḥ.²
 (Cf. Rv VIII.1.12; Av. 2.47)
245. Ā tvā sahasramā śatam yuktā rathe hiranyaye.
 Brahmayujo haraya indra keśino vahantu somapītaye.³
 (Cf. S. 1391; Rv VIII.1.24)
246. Ā mandrair indra haribhir yāhi mayūraromabhiḥ.
 Mā tvā ke cinni yemurinna pāśinoti dhanveva tāñ ihi.⁴
 (Cf. S. 1718; Rv III.45.1; Yv. XX.53; Av. VII.117.1)
247. Tvamaṅga pra śaṁsiṣo devaḥ śaviṣṭha martyam.
 Na tvad anyo maghavann asti marditendra bravīmi te
 vacaḥ.⁵
 (Cf. S. 1723; Rv I.84.19; Yv. VI.37)
248. Tvam indra yaśā asyṛjīṣī śavasaspatiḥ.
 Tvam vṛtrāṇi haṁsyapratīnyeka it purvanuttaś
 carśanīdhrtiḥ.⁶
 (Cf. S. 1411; Rv VIII.90.5)

244. The bounteous Lord is a great healer. He even before injury to neck or any part, is afflicted, confers capacity in the body to heal up the wound and closes the injured part, and hastens the recovery. He, the bounteous Lord, without ligature or healing material, closes up the wound again before making incision in the neck or any injured part and makes whole the dissevered part.² (Cf. Rv VIII.1.12)
245. O resplendent Lord, a thousand and a hundred seed-like forces are harnessed to your golden-chariot, i.e. to this rolling universe. So, may the long-ranged bounties, yoked by devotion, bring the Lord to accept the draught of our loving devotion.³ (Cf. S. 1391; Rv VIII.1.24)
246. Come, resplendent Lord, with your beautiful multi-colour radiant rays shining like the colours on the tail of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird by throwing snares, ignore them and get across quickly as travellers cross a desert.⁴ (Cf. S. 1718; Rv III.45.1)
247. O loving one, O mighty resplendent Self, may you be with us and be favourable to the mortals. There is none else to give us felicity. Addressed to you alone, I recite my praises.⁵ (Cf. S. 1723; Rv I.84.19)
248. O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away.⁶ (Cf. S. 1411; Rv VIII.90.5)

इन्द्रमिदेवतातय इन्द्रं प्रयत्यध्वरे ।
 इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सातये ॥७॥
 इमा उ त्वा पुरुवसो गिरौ वर्धन्तु या मम ।
 पावकवर्णाः शुचयो विपश्चितोभि स्तोमैरनूषत ॥८॥
 उदु त्ये मधुमत्तमा गिर स्तोमास ईरते ।
 सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव ॥९॥
 यथा गौरौ अपा कृतं तृष्यन्नेत्यवेरिणम् ।
 आपित्वे नः प्रपित्वे तूयमा गहि कण्वेषु सु सचा पिव ॥१०॥

249. Indramiddevatātaya indram prayatyadhvare.
 Indram samīke vanino havāmaha indram dhanasya
 sātaye.⁷
 (Cf. S. 1587; Rv VIII.3.5; Av. XX.118.3)
250. Imā u tvā purūvaso giro vardhantu yā mama.
 Pāvakavarnāh śucayo vipaścito-bhistomair anūṣata.⁸
 (Cf. S. 1607; Rv VIII.3.3; Yv. XXXIII.81; Av.
 XX.104.1)
251. Udu tye madhumattamā gira stomāsa īrate.
 Satrājito dhanasā aksitotayo vājayanto rathā iva.⁹
 (Cf. S. 1362; Rv VIII.3.15; Av. XX.10.1; 59.1)
252. Yathā gauro apā kṛtam tṛṣyannetyaveriṇam.
 Āpitve naḥ prapitve tūyam ā gahi kaṇveṣu su sacā
 piba.¹⁰
 (Cf. S. 1721; Rv VIII.4.3)

249. We invoke the resplendent Lord for conveying our homage to Nature's bounties when sacred works are proceeding. We call Him amidst our struggles of life for the attainment of wisdom and prosperity.⁷
(Cf. S. 1587; Rv VIII.3.5)
250. O Lord of immense riches, may these songs of praise exalt you. The learned men, pure and brilliant like fire, offer hymns to you for your glorification.⁸
(Cf. S. 1607; Rv VIII.3.3)
251. These our exceedingly sweet songs, the hymns of praises, ascend to you like ever-conquering chariots laden with wealth, charged with unfailing protections intended to procure food.⁹
(Cf. S. 1362; Rv VIII.3.15)
252. Come soon at the morning and also in the evening with the fleetness of a thirsty wild deer running to the desert's pool full of water and partake of your share of the divine love in the midst of the learned.¹⁰
(Cf. S. 1721; Rv VIII.4.3)

(७) सप्तमी दशतिः

- (१-१०) दशर्चाया भस्या दशतिः (१) प्रथमाया ऋचः प्रागापो भर्गः, (२, ८) द्वितीयाष्टम्योः काश्यपो रेभः,
 (३) तृतीयाया भार्गवो जमदग्निः, (५, ९) चतुर्थीनवम्योः काण्वो मेजातिर्यः, (५-६) पञ्चमीषष्ठयोराग्निरसौ
 वृमेवपुरुमेयौ, (७) सप्तम्या वासिष्ठः शक्तिः, (१०) दशम्याश्च बार्हस्पत्यः शंयुर्कश्यपः ।
 (१-२, ८-१०) प्रथमाद्वितीययोरष्टम्यादितृचस्य चेन्द्रः, (३) तृतीयाया इन्द्रवरुण-
 मित्रायमार्गदित्या विश्वे देवा वा, (५) चतुर्थ्या क्रमवो रुद्राः, (५-६) पञ्चमी-
 षष्ठयोर्मत इन्द्रो वा, (७) सप्तम्याश्चेन्द्रसूर्यौ देवताः । बृहती छन्दः ॥

शङ्घ्यू३पु शचीपत इन्द्र विश्वाभिरुतिभिः ।
 भर्गं न हि त्वा यज्ञसं वसुविदमनु शूर चरामसि ॥१॥
 या इन्द्र भुज आभरः स्वर्वाँ५ असुरेभ्यः ।
 स्तोतारमिन्मघवन्नस्य वर्द्धय ये च त्वे वृक्तवर्हिषः ॥२॥
 प्र मित्राय प्रार्यम्णे सचथ्यमृतावसो ।
 वरुथ्यै३ वरुणे छन्द्यं वचः स्तोत्रं५ राजसु गायत ॥३॥

Khaṇḍa 3

Daśati 7

253. Śagdhyū śu śacīpata indra viśvābhir ūtibhiḥ.
 Bhagam na hi tvā yaśasam vasuvidam anu śūra
 carāmasi.₁
 (Cf. S. 1579; Rv VIII.61.5; Av. XX.118.1)
254. Yā indra bhuja ābharah svarvāñ asurebhyah.
 Stotāram in maghavann asya vardhaya ye ca tve
 vr̥ktabarhiṣah.₂
 (Cf. Rv VIII.97.1; Av. XX.55.2)
255. Pra mitrāya prāryamṇe sacāthyam ṛtāvaso.
 Varūthye varuṇe chandiyam vacaḥ stotraṁ rājasu
 gāyata.₃
 (Cf. Rv VIII.101.5)

Khaṇḍa III

Daśati 7

253. O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom.¹
(Cf. S. 1579; Ṛv VIII.61.5)
254. O resplendent, the Lord of celestial light, with those enjoyable things, which you carry off from the wicked, may you prosper and along, O bounteous Lord, may they prosper who praise you and who surrender their worldly gains at your feet.²
(Cf. Ṛv VIII.97.1)
255. O rich in righteousness, sing to the Lord of light and to the ordainer, a reverential hymn produced in the worship hall; recite a propitiating poem to the Lord of Bliss; sing a hymn of praise to those radiant divine forces.³
(Cf. Ṛv VIII.101.5)

अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।
 समीचीनास ऋभवः समस्वरन्नुद्रा गृणन्त पूर्यम् ॥४॥
 प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत ।
 वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥५॥
 बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम् ।
 येन ज्योतिरजनयन्नृतावृधो देवं देवाय जाग्रवि ॥६॥
 इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।
 शिक्षा णो असिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥७॥
 मा न इन्द्र परा वृणग्भवा नः सधमाद्ये ।
 त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परा वृणक् ॥८॥

256. Abhi tvā pūrvapītaya indra stomebhir āyavaḥ.
 Samīcīnāsa ṛbhavaḥ samasvaran rudrā grṇanta
 pūrvyam.⁴
 (Cf. S. 1537; Rv VIII.3.7; Av. XX.99.1)

257. Pra va indrāya brhate maruto brahmārcata.
 Vṛtraṁhanati vṛtrahā śatakratur vajreṇa śataparvaṇā.⁵
 (Cf. Rv VIII.89.3; Yv. XXXIII.96)

258. Brhad indrāya gāyata maruto vṛtrahantamam.
 Yena jyotir ajanayann ṛtārdho devam devāya jāgrvi.⁶
 (Cf. Rv VIII.89.1; Yv. XX.30)

259. Indra kratum na ā bhara pitā putrebhyo yathā.
 Śikṣāṇo asmin puruhūta yāmani jīvā jyotiraśīmahi.⁷
 (Cf. S. 1456; Rv VII.32.26; Av. XVIII.3.67;
 XX.79.1)

260. Mā na indra parā vṛṇag bhavā naḥ sadhamādye.
 Tvam na ūtī tvamin na āpyam mā na indra parāvṛṇak.⁸
 (Cf. Rv VIII.97.7)

256. * O resplendent Lord, men glorify you with hymns, so that you may cherish their noble deeds; the spiritually awakened sages, in one accord, lift up their voice to praise you first and men possessing vital energy also sing forth your praises prior to their (work).⁴
(Cf. S. 1537; Rv VIII.3.7)
257. O priest, may you utter forth the hymn to your great Lord of resplendence. Let the performer of hundreds of selfless works, the slayer of shrouding Nesoience, conquer the devil with his hundred-edged thunderbolt.⁵
(Cf. Rv VIII.89.3)
258. Priests sing to the Lord of resplendence, the most evil-destroying sacred hymn the Bṛhat-Sāman, by which the upholders of truth generate divine ever-wakeful radiance for enlightenment.⁶
(Cf. Rv VIII.89.1)
259. O resplendent Lord, give us wisdom as a father giving to his sons. O much invoked Lord, bestow wealth upon us on this occasion so that we may live long to see the divine light.⁷
(Cf. S. 1456; Rv VII.32.26)
260. O Lord of resplendence, turn us not away but share in our joy; you are our protector, you are kith and kin; turn us not away.⁸
(Cf. Rv VIII.97.7)

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
 पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥९॥
 यदिन्द्र नाहुषीष्या ओजो नृमृणं च कृष्टिषु ।
 यद्वा पञ्च क्षितीनां द्युमन्मा भर सत्रा विश्वानि पौंस्या ॥१०॥

261. Vayam gha tvā sutāvanta āpo na vṛktabarhiṣaḥ.
 Pavitrasya prasravaṇeṣu vṛtrahan pari stotāra āsate. 9
 (Cf. S. 264; Rv VIII.33.1; Av. XX.52.1; 57.14)
262. Yad indra nāhuṣiṣvā ojo nṛmṇam ca kṛṣṭiṣu.
 Yadvā pañca kṣitīnām dyumnā ā bhara satrā viśvāni
 pauṁsya. 10
 (Cf. Rv VI.46.7)

(c) अष्टमी दशतिः

(१-१०) दशर्चाया मस्या दशतिः. (१, ९) प्रथमानवम्योक्तयोः काण्डो मेघातिथिः, (२) द्वितीयायाः काण्डो
 रेभः, (३) तृतीयाया अरुण्यो वराः, (४) चतुर्थ्या शार्ङ्गस्यः शङ्खः, (५) पञ्चम्या आङ्गिरसो वृमेघः,
 (६) षष्ठ्या आङ्गिरसः पुरुदन्मा, (७) सप्तम्या आङ्गिरसो वृमेघपुरुमेघौ, (८) अष्टम्या
 मेत्रावरुणो वसिष्ठः, (१०) दशम्याश्च प्रागायः कलिर्ऋषयः । इन्द्रो देवता । (१-२,
 ४-१०) प्रथमाद्वितीययोश्चतुर्विंशतानाञ्च बृहती, (१) तृतीयायाश्च
 पिपिलिकमज्या विपबृहती हन्वती ॥

सत्यमित्था वृषेदसि वृषजूतिर्नोविता ।
 वृषा ह्यग्र शृण्विषे परावति वृषो अर्वावति श्रुतः ॥१॥

Khaṇḍa IV

Daśati 8

263. Satyamitthā vṛṣed asi vṛṣajūtir novitā.
 Vṛṣā hyugra śṛṇviṣe parāvati vṛṣo arvāvati. śrutah. 1
 (Cf. Rv VIII.33.10)

261. We are pouring forth to you the devotional prayers like water. Our heart is pure and full of devotion. The praisers adore you, O destroyer of evils at the ceremony where the streams of pious prayers are oozing water from filters.⁹

(Cf. S. 864; Rv VIII.33.1)

262. O resplendent Lord, provide us with for ever the strength and opulence, worthy of a human being and the splendored fame, that all the five groups of men (best, better, good, worse and worst, from the most enlightened to the most wicked) enjoy. May you grant us all manly powers.¹⁰

(Cf. Rv VI.46.7)

Khanda IV

Daśati 8

263. Verily, you are a showerer of blessings; inspired by vigorous actions, you come to us. You are unarrested by adversities and celebrated as a showerer of benefits from all the places far and near.¹

(Cf. Rv VIII.33.10)

^{२ १ १ २ ३ ३ १ १ २ १ १ २}
 यच्छक्रासि परावति यदर्वावति वृत्रहन् ।
^{१ २ ३ ३ १ २ १ १ २ ३ ३ १}
 अतस्त्वा गीर्भिर्द्युगदिन्द्र केशिभिः सुतावाँ आ विवासति ॥२॥
^{३ १ ३ १ १ २ ३ १ २ १ २ १ १}
 अभि वो वीरमन्धसो मदेपु गाय गिरा महा विचेतसम् ।
^{२ १ ३ १ २ १ २ १ २ ३ १ २}
 इन्द्रं नाम श्रुत्यँ शाकिनं वचो यथा ॥३॥
^{१ २ ३ १ २ १ २ १ २ ३ १ २}
 इन्द्र त्रिधातु शरणं त्रिवरूथँ स्वस्तये ।
^{१ १ २ ३ १ १ २ १ १ २ ३ १ १ २}
 छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमैभ्यः ॥४॥
^{१ २ ३ १ २ ३ १ २ ३ १ २}
 श्रायन्त इव सूर्य विश्वेदिन्द्रस्य भक्षत ।
^{१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ १}
 वसूनि जातो जनिमान्योजसा प्रति भागं न दीधिमः ॥५॥

264. Yacchakrāsi parāvati yad arvārvati vrtrahan.
 Atastvā gīrbhir dyugad indra keśibhiḥ sutāvāñ ā
 vivāsati.²
 (Cf. Rv VIII.97.4)
265. Abhi vo vīram andhaso madeṣu gāya girā mahā
 vicetasam.
 Indram nāma śrutyaṁ śākinam vaco yathā.³
 (Cf. Rv VIII.46.14)
266. Indra tridhātu śaraṇam trivarūthaṁ svastaye.
 Chardir yaccha maghavadbhyaśca mahyam ca yāvayā
 didyumebhyaḥ.⁴
 (Cf. Rv VI.46.9; Av. XX.83.1)
267. Śrāyanta iva sūryam viśved indrasya bhakṣata.
 Vasūni jāto janimāmyojasā prati bhāgam na
 dīdhiṁ.⁵
 (Cf. S. 1319; Rv VIII.99.3; Yv. XXXIII.41; Av.
 XX.58.1)

264. O Lord of splendour, whether you are in the far-distant region or O the dispeller of darkness, whether you are near at hand the worshipper longs to bring you, from thence by his hymns, as if speedily rushing on divine long-mained steeds.²
(Cf. Rv VIII.97.4)
265. O devotees, may you sing with a loud voice the sacred lores in the wild rapture of spiritual joy; may your wise and strong Lord, humbler of adversaries, be ever honoured by your praises.³
(Cf. Rv VIII.46.14)
266. O resplendent Lord, may you grant to the affluent and to me a happy and prosperous home, a triple refuge, which is triply strong. Keep your dart afar from them.⁴
(Cf. Rv VI.46.9)
267. As the gather solar rays proceed to the sun, so the vital principles and clouds turn back to Lord of resplendence and by their power divide all his loftiest glories among those who have been or will be born; may we meditate on our share.⁵
(Cf. S. 1319; Rv VIII.99.3)

न॑ सी॒मदे॒व आप॑ तदि॒षं दी॒र्घायो॑ म॒र्त्यः ।
 ए॒त॒ग्वा चि॒द्य ए॒त॒शो यु॒योज॑त इन्द्रो॑ ह॒री यु॒योज॑ते ॥६॥
 आ॑ नो॒ विश्वा॑सु ह॒व्यमिन्द्र॑ꣳ स॒मत्सु॑ भूष॒त ।
 उप॑ ब्र॒ह्माणि॑ स॒वनानि॑ वृ॒त्रह॑न्परम॒ज्या ऋ॑चीष॒म ॥७॥
 तवे॑दिन्द्राव॒मं वसु॑ त्वं पु॒ष्यसि॑ म॒ध्यमम् ।
 स॒त्रा वि॒श्वस्य॑ पर॒मस्य॑ रा॒जसि॑ न कि॒ष्ठा गो॑षु वृ॒ष्वते ॥८॥
 क्वे॒यथ॑ क्वे॒दसि॑ पु॒रुत्रा॑ चि॒द्धि ते॑ म॒नः ।
 अ॒ल॒र्षि यु॒ध्म ख॒जकृ॑त्पु॒रन्द॑रं प्र॒ गाय॑त्रा अ॒गासि॑षुः ॥९॥
 वय॑मे॒नमि॑दा ह्योपी॒पेमे॑ह वज्रि॒णम् ।
 तस्मा॑ उ॒ अद्य॑ स॒वने॑ सु॒तं भ॑रा नू॒नं भू॑ष॒त श्रु॑ते ॥१०॥

268. Na sīm adeva āpa tadiṣam dīrghāyo martyaḥ.
 Etaḡvā cidya etaśo yuyojata indro harī yuyojate.⁶
 (Cf. Rv VIII.70.7)
269. Ā no viśvāsu havyam indram samatsu bhūṣata.
 Upa brahmāṇi savanāni vṛtrahan paramajyā ṛciṣam.⁷
 (Cf. S. 1492; Rv VIII.90.1; Av. XX.104.3)
270. Taved indrāvamam vasu tvam puṣyasi madhyamam.
 Satrā viśvasya paramasya rājasi na kiṣtvā goṣu
 vṛṇvate.⁸
 (Cf. Rv VII.32.16)
271. Kveyatha kvedasi purutrā ciddhi te manah.
 Alarṣi yudhma khajakṛt purandara pra gāyatrā
 agāsīsuḥ.⁹
 (Cf. Rv VIII.1.7)
272. Vayam enam idā hyopīpemeha vajriṇam.
 Tasmā u adya savane sutam bharā nūnam bhūṣata
 śrute.¹⁰
 (Cf. S. 1691; Rv VIII.66.7; Av. XX.97.1)

268. O eternally long-lived Lord of resplendence, the mortal who does not pay homage to you as the sole adorable deity, shall not get his food, nor the one flourish who does not praise the Lord who yokes to his cosmic car a pair of variegated horses and a pair of bay steeds.⁶
(Cf. Rv VIII.70.7)
269. May the resplendent Lord, who must be invoked in all the struggles of life accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness and therefore, is worthy of praise.⁷
(Cf. S. 1492; Rv VIII.90.1)
270. O resplendent Lord, you cherish the vast wealth of the lower order, also cherish the middling, and you rule over the one that is most precious. In the recovery of wealth and wisdom, no one can resist you.⁸
(Cf. Rv VII.32.16)
271. Where indeed are you now? Where have you gone? Verily, your mind must be wandering amongst many. O veteran among the warriors, the destroyer of the citadels of ignorance, please come here, where the chanters are singing your praises.⁹
(Cf. Rv VIII.1.7)
272. Today, yesterday, and all the days, let the resolute will-power accept our tribute to His full satisfaction. We offer Him our reverence. Let him now hasten hither to our place on hearing our admiration.¹⁰
(Cf. S. 1691; Rv VIII.66.7)

(९) नवमी दशतिः

- (१-१०) दशार्थाया अस्या दशतिः (१, ६) प्रथमापठयोर्केचोपाङ्गिरसः पुष्कल्या, (२) द्वितीयायाः प्रागायो मर्गः,
 (३) कृतीयायाः काण्व हरिश्चिदिः, (४) वतुष्या मार्गवो जमदग्निः, (५, ७) पञ्चमीसप्तम्योः काण्वो देवा-
 तिभिः, (८) अष्टम्या मैत्रावरुण्यो वसिष्ठः, (९) नवम्या बार्हस्पत्यो भरद्वाजः, (१०) दशम्याश्च
 काण्वो मेघ्यो बालसित्या वमोचा वैश्वानसः क्रतवः । (१-२, ५, ७-८, १०) प्रथमा-
 द्वितीयापञ्चमीसप्तम्यष्टमीदशमीनामिन्द्रः, (१) कृतीयाया वास्तुः, (५) वतुष्याः
 सूर्यः, (६) पश्या इन्द्रसूर्यो, (९) नवम्याभेन्द्राग्नी देवताः । (१) प्रथमाया
 विषाद्वहती, (२, ४-१०) द्वितीयायाश्चतुष्यादिसप्तम्याश्च
 बृहती, (३) कृतीयायाश्चतुष्टुप् ऋत्यांसि ॥

यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
 विश्वासां तरुता पृतनानां ज्येष्ठं यो धृत्रहा गृणे ॥१॥
 यत इन्द्र भयामहे ततो नो अभयं कृधि ।
 मघवच्छृधि तव तन्न ऊतये वि द्विषो वि मृधो जहि ॥२॥
 वास्तोष्पते ध्रुवा स्थूणाऽसत्रऽसौम्यानाम् ।
 द्रप्सः पुरा भेत्ता शश्वतीनामिन्द्रो मुनीनाऽसखा ॥३॥

Khanda V

Daśati 9

273. Yo rājā carṣaṇīnām yātā rathebbhir adhriḡuḥ.
 Viśvāsām tarutā prtanānām jyeṣṭham yo vṛtrahā gr̥ṇe. 1
 (Cf. S. 933; Rv VIII.70.1; Av. XX.92.16; 105.4)
274. Yata indra bhayāmahe tato no abhayam kṛdhi.
 Maghavañchg̃dhi tava tanna ūtaye vi dviṣo vi mṛdho
 jahi. 2
 (Cf. S. 1321; Rv VIII.61.13; Av. XIX.15.1)
275. Vāstoṣpate dhruvā sthūṇām satraṁ somyānām.
 Drapsaḥ purām bhetā śaśvatīnām indro munīnām
 sakhā. 3
 (Cf. Rv VIII.17.14)

Khaṇḍa V**Daśati 9**

273. I praise that pre-eminent Lord of resplendence who is the sovereign ruler of mankind, who moves unrestrained in his cosmic chariots, the vanquisher of all adversities and the destroyer of evils.¹
(Cf. S. 933; Rv VIII.70.1)
274. O resplendent Lord, may you give us security from one whom we are afraid of. O bounteous Lord, be firm to give us your protections; drive away our enemies who try to harm us.²
(Cf. S. 1321; Rv VIII.61.13)
275. O Lord of all habitations, by your grace the pillars of this creation are held firm. May you become the armour of the offerers of the libation. May your love-divine break down the strongholds of evils. May you become friendly to the pious sages.³
(Cf. Rv VIII.17.14)

व॒ष्महा॑ अ॒सि सूर्य॑ वडादित्य॑ महा॑ अ॒सि ।
 मह॑स्ते सतो॑ महि॒मा प॒निष्ट॑म म॒ह्ना दे॒व महा॑ अ॒सि ॥४॥
 अ॒श्वी रथी॑ सु॒रूप॑ इ॒न्द्रो मा॑ अ॒यदिन्द्र॑ ते सखा॑ ।
 श्वा॒त्रभा॑जा वयसा॑ सच॒ते सदा॑ च॒न्द्रैर्या॑ति स॒भामु॑प ॥५॥
 यद्वा॒य इन्द्र॑ ते शत॑ शतं॑ भूमी॒स्त स्युः॑ ।
 न त्वा वज्रि॑न्तसहस्र॑ सूर्या॑ अनु न जा॒तमष्ट॑ रोदसी ॥६॥
 यदिन्द्र॑ प्रा॒गपा॑गुद॒ग्न्यग्वा॑ हूयसे॑ नृ॒भिः ।
 सि॒मा पु॒रू नृ॒पूतो॑ अ॒स्यान॑वे॒सि प्र॒शार्ध॑ तु॒र्वशे॑ ॥७॥
 क॒स्तमि॑न्द्र त्वा वस॒वा म॒र्यो दध॑र्षति ।
 श्रद्धा॑ हि ते म॒घव॑न्पा॒र्ये दि॒वि वा॒जी वा॒ज स॑ सिपासति ॥८॥

276. Banmahāñ asi sūrya baḍāditya mahāñ asi.
 Mahas te sato mahimā paniṣṭama mahnā deva mahāñ
 asi.⁴
 (Cf. S. 1788; Rv VIII.101.11; Yv. XXXIII.39; Av.
 XIII.2.29; XX.58.3)
277. Aśvī rathī surūpa id gomām yad indra te sakhā.
 Śvātrabhājā vayasā sacate sadā candrair yāti sabhām
 upa.⁵
 (Cf. Rv VIII.4.9)
278. Yad dyāva indra te śataṁ śatam bhūmīr uta syuh.
 Na tvā vajrint sahasraṁ sūryā anu na jātamaṣṭa rodasī.⁶
 (Cf. S. 862; Rv VIII.70.5; Av. XX.81.1; 92.20)
279. Yad indra prāg apāg udag nyag vā hūyase nṛbhiḥ.
 Simā purū nr̥ṣūto' asyānave'si praśardha turvaśe.⁷
 (Cf. S. 1231; Rv VIII.4.1; 65.1; Av. XX.120.1)
280. Kas tam indra tvā vasavā martyo dadharṣati.
 Śraddhā hi te maghavan pārye divi vājī vājaṁ siṣāsati.⁸
 (Cf. S. 1682; Rv VII.32.14)

276. Verily, you are great, O radiant Sun and the Divine behind the Sun; verily, you are great O eternal, the greatness of the great one, we adore; verily you are great; O supreme God.⁴
(Cf. S. 1788; Rv VIII.101.11)
277. O resplendent Lord, he who is friendly with you, gets rich in chariots, horses and kine. Fully, illuminated like moon, and accompanied with wealth and food, he always goes to attend conferences of the learned.⁵
(Cf. Rv VIII.4.9)
278. O Lord of resplendence, were there a hundred heavens or a hundred earths — not even a thousand suns could be equal to you at your manifestation, nor both the worlds of heaven and earth could be equal to your splendour.⁶
(Cf. S. 862; Rv VIII.70.5)
279. O resplendent Lord, in whichever quarter you may be dwelling, whether in the east, west, north or south, men invoke you to come for their well-being. O destroyer of evils, O excellent, may you readily come when invoked, to them who follow you and possess vigour.⁷
(Cf. S. 1231; Rv VIII.4.1; 65.1)
280. O resplendent Lord, what mortal can assil a man who has favour of your support? O bounteous Lord, the one who offers homage to you with faith, shall immediately win the reward on the day of completion.⁸
(Cf. 1682; Rv VII.32.14)

इन्द्राग्नी अपादियं पूर्वागात्पद्मतीभ्यः ।
 हित्वा शिरो जिह्वया रारपच्चरन्त्रिंशत्पदा न्यक्रमीत् ॥९॥
 इन्द्र नेदीय एदिहि मितमेधाभिरुतिभिः ।
 आ शं तम शं तमाभिरभिष्टिभिरा स्वापे स्वापिभिः ॥१०॥

281. Indrāgnī apād iyaṃ pūrvāgāt padvatībhyah.
 Hitvā śīro jihvayā rārapac carat trimśatpadā
 nyakramīt.⁹
 (Cf. Rv VI.59.6; Yv. XXXIII.93)
282. Indra nedīya edihi mitamedhābhir ūtibhiḥ.
 Ā śam tama śam tamābhir abhiṣṭibhir ā svāpe
 svāpibhiḥ.¹⁰
 (Cf. Rv VIII.53.5)

(१०) दशमी दशतिः

(१-१०) दशर्चाया अस्या दशतिः (१) प्रथमाया ऋच आङ्गिरसो वृधेयः, (२-३) द्वितीयाद्वितीययोर्मैत्रावरुणो
 वसिष्ठः, (४) चतुर्थ्या बालम्यत्यः शंयुः, (५) पञ्चम्या देवोदासिः परच्छेयः, (६) षष्ठ्या वासिष्ठः पाङ्गो
 वा सप्तः, (७, ९-१०) सप्तमीनवमीदशमीनां काण्वो मेघातिथिः, (८) अष्टम्याथ प्रागापो
 भगं क्रपयः । (१-४, ७-१०) प्रथमादिचतसृणां सप्तम्यादिचतसृणाञ्जेन्द्रा, (५) पञ्चम्या
 अश्विनी, (६) षष्ठ्याथ वरुणो देवताः । वृहती उन्दः ॥

इत ऊतौ वो अजरं प्रहेतारमप्रहितम् ।
 आशुं जेतारं हेतारं रथीतममतूर्तं तुग्रियावृधम् ॥१॥

Khaṇḍa VI

Daśati 10

283. Ita ūtī vo ajaram prahetāram aprahitam.
 Āśum jetāraṃ hetāraṃ rathītamam atūrtam
 tugriyāvṛdham.¹
 (Cf. Rv VIII.99.7; Av. XX.105.3)

281. This dawn, O lightning and fire-divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter loud sounds with their tongues and passing onward she traverses thirty steps.⁹
(Cf. Rv VI.59.6)
282. O resplendent Lord, come very near to us with your aids of firmly-based resolves. Come, O most suspicious Lord, with your most auspicious help. Come, O brother, with your brotherly feelings.¹⁰
(Cf. Rv VIII.53.5)

Khaṇḍa VI

Daśati 10

283. Summon Him hither for protection; Him who never grows old, who is the repeller of enemies himself never repelled. The resplendent Lord is swift in victory, a good guide, the best of charioteers, unharmed of any, the augments of water.¹
(Cf. Rv VIII.99.7)

मो पु त्वा वाघतश्च नारे अस्मन्नि रीरमन् ।
 आरात्ताद्वा सधमादं न आ गहीह वा सन्नप श्रुधि ॥२॥
 सुनोत सोमपाव्ने सोममिन्द्राय वज्रिणे ।
 पचता पक्तीरवसे कृणुध्वमित्पृणन्नित्पृणते मयः ॥३॥
 यः सत्राहा विचर्षणिरिन्द्रं तं हूमहे वयम् ।
 सहस्रमन्यो तुविनृम्ण सत्पते भवा समत्सु नो वृधे ॥४॥
 शचीभिर्नः शचीवस् दिवानक्तं दिशस्यतम् ।
 मा वा रातिरुप दसत्कदा च नास्मद्रातिः कदा च न ॥५॥
 यदा कदा च मीढुषे स्तोता जरेत मर्त्यः ।
 आदिहन्देत वरुणं विपा गिरा धर्त्तरं विप्रतानाम् ॥६॥

284. Mo śu tvā vāghataś ca nāre asmanni rīraman.
 Ārātīadvā sadhamādam na ā gahīha vā sannupa śrudhi.²
 (Cf. S. 1675; Rv VII.32.1)

285. Sunota somapāvne somam indrāya vajriṇe.
 Pacatā paktir avase kṛṇudhvamit pṛṇannit pṛṇate
 mayah.³
 (Cf. Rv VII.32.8; Av. VI.2.3)

286. Yaḥ satrāhā vicarṣaṇir indram taṁ hūmahe vayam.
 Sahasramanyo tuvinṛmṇa satpate bhavā samatsu no
 vṛdhe.⁴
 (Cf. Rv VI.46.3)

287. Śacībhir naḥ śacīvasū divānaktam diśasyatam.
 Mā vām rātir upadasat kadā ca nāsmad rātīḥ Kadā ca
 na.⁵
 (Cf. Rv I.139.5)

288. Yadā kadā ca mīdhuṣe stotā jareta martyaḥ.
 Ādid vandeta varuṇam vipā girā dharttāram
 vivratānām.⁶

284. Let none, not even your worshipper, for a moment detain you far away from us. Even from long distances, come to our place of worship and hear our prayers.²
(Cf. S. 1675; Rv VII.32.1)
285. May you offer the elixir of devotion to its drinker, the possessor of adamantine justice. Make ready the sweet preparations of dedication to please him for winning His favour, for He bestows happiness on him whom He so chooses.
(Cf. Rv VII.32.8)
286. We invoke the resplendent Lord, the destroyer of mighty evil forces and the supervisor of all things. May you, equipped with a thousand powers, grant us blessings for triumph in the struggles of life.⁴
(Cf. Rv VI.46.3)
287. With your valorous deeds, O twin-divines, grant us, by day and by night, all good things, having been pleased with our noble deeds; may your munificent grants never diminish, never may our assigned favours become less.⁵
(Cf. Rv I.139.5)
288. Whenever a mortal devotee likes to sing praises in favour of the supreme bounteous giver, let him with his songs loudly chanted, invoke the venerable Lord, the supporter of our pledges and benevolent undertakings.⁶

पाहि॑ गा॒ अन्ध॑सो॒ मद॑ इन्द्रा॒य मे॒ध्याति॑थे ।
 यः॑ सम्मि॒श्रो ह॑र्यो॒र्यो हिर॑ण्य॒य इन्द्रो॑ वज्री॒ हिर॑ण्य॒यः ॥७॥
 उभय॑ꣳ शृ॒णव॑च्च न इन्द्रो॒ अवो॑गिदं॒ वचः॑ ।
 सत्रा॑च्या मघ॒वान्तो॑मपी॒तये धि॒या शवि॑ष्ठ आ ग॒मत् ॥८॥
 महे॑ च न त्वा॒द्रिवः॑ परा॒ शुल्का॑य दी॒यसे ।
 न स॒हस्रा॑य ना॒युता॑य वज्रि॒वो न श॑ताय श॒तामघ॑ ॥९॥
 वस्या॑ꣳ इन्द्रा॒सि मे पि॒तुरु॑त॒ भ्रातु॑रभु॒ञ्जतः॑ ।
 माता॑ च मे छ॒दय॑थः समा॒ वसो॑ वसु॒त्वना॑य राध॒से ॥१०॥

॥ इति तृतीयः प्रपाठकः ॥

289. Pāhi gā andhaso mada indrāya medhyātithe.
 Yah sammiślo haryoryo hiraṇyaya indro vajrī
 hiraṇyayah.⁷
 (Cf. Rv VIII.33.4)
290. Ubhayaṁ śṛṇavac ca na indro arvāg idam vacaḥ.
 Satrācyā maghavānt somapīṭaye dhiyā śaviṣṭha ā
 gāmatt.⁸
 (Cf. S. 1233; Rv VIII.61.1; Av. XX.113.1)
291. Mahe ca na tvādrivaḥ parā śulkāya dīyase.
 Na sahasrāya nāyutāya vajrivo na śatāya śatāmagha.⁹
 (Cf. Rv VIII.1.5)
292. Vasyāṁ indrāsi me pituruta bhrātur abhuñjataḥ.
 Mātā ca me chadayathaḥ samā vaso vasutvanāya
 rādhasē.¹⁰
 (Cf. Rv VIII.1.6)

Here ends Daśati 10 and Ardha II of Prapāṭhaka III and also ends Prapāṭhaka III. Here also ends Khaṇḍa VI of Adhyāya III.

289. O adorable guest, may you, in the exhilaration of pure joy, sing prayers to the resplendent Lord, who harnesses His horses when glorified. He is the wielder of bolt of justice and His chariot shines like gold.⁷
(Cf. Ṛv VIII.33.4)
290. May the resplendent Lord come here and listen to both our hymns (i.e. of praises and prayers both), whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion.⁸
(Cf. S. 1233; Ṛv VIII.61.1)
291. O opulent Lord, mighty as thunder, the wielder of adamantine justice, I shall not sell my devotion to you for all the wealth in the world, not for a hundred, not for a thousand, nor for a million, for you are Lord of countless wealth.⁹
(Cf. Ṛv VIII.1.5)
292. O resplendent Lord, you are much more to me than what my ancestors, or non-affectionate brothers are. O all-pervading one, you are dear to me, like my mother and I owe to both of you (Supreme Lord and parents) for my celebrity and riches.¹⁰
(Cf. Ṛv VIII.1.6)

Here ends Daśati 10 and Ardha II of Prapāṭhaka III, and also ends Prapāṭhaka III.

अथ चतुर्थः प्रपाठकः

(१) प्रथमा दशतिः

(१-१०) दशर्चाया भस्या दशतेः (१) प्रथमाया ऋचो मैत्रावरुणो वसिष्ठः, (२) द्वितीयायाः शौनको वृत्समदः, (३, ५, ९) तृतीयापञ्चमीनवमीनां काण्वो मेघातिथिः, (४) चतुर्थ्यां गीतमो नोषाः, (६) षष्ठ्याः भाङ्गिरसस्तु-
रश्रवाः, (७) सप्तम्यास्त्वष्टुः पत्नी, (८) अष्टम्याः काण्व आयुः, (१०) दशम्याभ्याङ्गिरसो वृमेघ ऋचयः ।

(१-६, ८-१०) प्रथमादित्वद्वयस्याष्टम्यादित्वचस्य चेन्द्रः, (७) सप्तम्याश्च

पञ्चन्यत्रल्लणस्पत्यदितयो विश्वे देवा वा देवताः । बृहती छन्दः ॥

इ॒म इन्द्रा॑य सु॒न्विरे॑ सोमा॒सौ द॑ध्या॒शिरः॑ ।
ता॒ आ म॑दाय वज्रहस्त पी॒तये॑ हरि॒भ्यां या॑ह्यो॒क आ ॥१॥
इ॒म इन्द्र॑ म॒दाय॑ ते सोमा॒श्चिकि॑त्र उ॒क्थिनः॑ ।
मधोः॑ प॒पान॑ उप नो गि॒रः शृ॒णु रा॑स्व स्तोत्रा॒य गि॑र्वणः ॥२॥
आ त्वा॑द्य स॒वर्दु॑घा॒ हुवे॑ गा॒यत्र॑वे॒पसम् ।
इन्द्रं॑ धेनु॒ सुदु॑घाम॒न्यामि॑पसु॒रुधारा॑मर॒द्धुतम् ॥३॥

PRAPĀTHAKA IV: ARDHA I

Khaṇḍa VII

Daśati 1

293. Ima indrāya sunvire somāso dadhyāśirah.
Tān ā madāya vajrahasta pītaye haribhyām yāhyoka ā. 1
(Cf. Rv VII.32.4)
294. Ima indra madāya te somāścikitra ukthinah.
Madhoḥ papāna upa no girah śṛṇu rāsva stotrāya
girvaṇah. 2
295. Ā tvādyā sabardughām huve gāyatravepasam.
Indram dhenuṁ sudughām anyām iṣam urudhārām
araṅkṛtam. 3
(Cf. Rv VIII.1.10)

Prapāṭhaka IV

Khaṇḍa VII

Daśati 1

293. These elixirs of devotional prayers mixed with the curds of pious action are dedicated to the resplendent Lord. Come to our heart, O wielder of the bolt of justice, with your two vital and mental powers to bless them for our spiritual joy.¹
(Cf. Ṛv VII.32.4)
294. These heartfelt sentiments accompanied with sacred hymns are offered to invoke you, O resplendent Lord. May you be pleased to respond to our sentiments, listen to our songs and grant the chanter of hymns his request, O Lord, the lover of songs.²
295. I hasten to invoke Him, who is comparable to the richly-yielding milch-cow, and who provides unfailing food in profuse streams.³
(Cf. Ṛv VIII.1.10)

न त्वा बृहन्तो अद्रयो वरन्त इन्द्र वीडवः ।
 यच्छिक्षसि स्तुवते मावते वसु न किष्टदा मिनाति ते ॥४॥
 क ई वेद सुते सचा पिबन्तं कद्वयो दधे ।
 अयं यः पुरो विभिनत्योजसा मन्दानः शिष्यन्धसः ॥५॥
 यदिन्द्र शासो अव्रतं च्यावया सदसस्पारि ।
 अस्माकमंशुं मघवन्पुरुषं वसव्ये अधि वर्हय ॥६॥
 त्वष्टा नो दैव्यं वचः पर्जन्यो ब्रह्मणस्पतिः ।
 पुत्रैर्भ्रातृभिरदितिर्नु पातु नो दुष्टरं त्रामणं वचः ॥७॥
 कदा च न स्तरिरसि नेन्द्र सश्वसि दाशुषे ।
 उपोषेन्नु मघवन्भूय इक्षु ते दानं देवस्य पृच्यते ॥८॥

296. Na tvā bṛhanto adrayo varanta indra vīḍavaḥ.
 Yacchikṣasi stuvate māvate vasu na kiṣṭadā mināti te.⁴
 (Cf. Rv VIII.88.3)

297. Ka im veda sute sacā pibantam kadvayo dadhe.
 Ayam yaḥ puro vibhinatyojasā mandānaḥ
 śiprayandhasaḥ.⁵
 (Cf. S. 1696; Rv VIII.33.7; Av. XX.53.1; 57.11)

298. Yad indra śāso avratam cyāvayā sadasaspari.
 Asmākam aṁśum maghavan purusprham vasavye adhi
 barhaya.⁶

299. Tvastā no daivyam vacaḥ parjanyo brahmaṇaspatiḥ.
 Putrair bhrātr̥bhir aditir nu pātu no duṣṭaram trāmāṇam
 vacaḥ.⁷
 (Cf. Av. VI.4.1)

300. Kadā ca na starīrasi nendra saścasi dāśuṣe.
 Upopennu maghavanbhūya in nu te dānam devasya
 prcyate.⁸
 (Cf. Rv VIII.51.7; Yv. III.34; VIII.2)

296. The lofty and firm mountains cannot stop you, O resplendent Lord. Whatever wealth you wish to give to a worshipper, such as to me, none can object you therein.⁴
(Cf. Rv VIII.88.3)
297. No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what food He takes! He looks resolute as a man having strong jaws; exhilarated by the spiritual joy. He breaks down the strongholds of evil forces by His strength.⁵
(Cf. S. 1696; Rv VIII.33.7)
298. While the resplendent Lord, the possessor of riches, punishes the offenders of divine law and order, He turns them out beyond the pale of noble assembly. May we, by the grace of Lord, carry forward to success our benevolent projects undertaken to serve the society.⁶
299. May our Lord, the divine artist, never deprive us with a gracious gift of speech. May the Lord, the giver of supreme wisdom, shower on us, the spiritual delight. May the mother Infinity save us and also our sons and grandsons from the malicious violence and reproach of our enemy.⁷
(Cf. Av. VI.4.1)
300. Never are you fruitless, O resplendent Lord, never do you desert the worshipper; now, O bounteous, your liberality as the enlightened giver, is poured out ever more and more.⁸
(Cf. Rv VIII.51.7)

यु॒ह॒क्वा हि वृ॒त्रह॑न्त॒म ह॑री इन्द्र॒ परा॑वतः ।
 अ॒र्वाची॑नो म॒घव॑न्त्सोमपीत॒य उ॒ग्र ऋ॒ष्वेभि॑रा ग॒हि ॥९॥
 त्वा॒मि॒दा ह्यो न॑रोपी॒प्यन्व॑ज्जिन्भू॒र्णयः॑ ।
 स इन्द्र॒ स्तोम॑वाह॒स इह॑ श्रु॒ध्युप॑ स्व॒सर॑मा ग॒हि ॥१०॥

301. Yaṅkṣvā hi vrtrahantama harī indra parāvataḥ.
 Arvācīno maghavant somapītaya ugra ṛṣvebhir ā gahi. 9
 (Cf. Rv VIII.3.17)
302. Tvām idā hyo naropīpyan vajrin bhūrnayaḥ.
 Sa indra stomavāhasa iha śrudhyupa svāsaram ā gahi. 10
 (Cf. S. 813; Rv VIII.99.1)

(२) द्वितीया दशतिः

(१-१०) दशार्चाया अस्या दशतिः (१-२, ७-८) प्रथमाद्वितीयासप्तम्यष्टमीनामृचां मैत्रावरुणो दसिष्ठः, (१) द्वितीयाया
 देवस्वतावशिनी, (४) चतुर्थ्याः काण्वः प्रस्कण्वः, (५) पञ्चम्याः काण्वो मेधातिथिः, (६) षष्ठ्याः
 काण्वो देवातिथिः, (९) नवम्या माजिन्वसो नृमेघः, (१०) दशम्याश्च गौतमो नोचा
 ऋषयः । (१) प्रथमाया उषाः, (२-४) द्वितीयाद्विषस्याशिनी, (५) पञ्चम्याः
 सोमः, (६-१०) षष्ठ्याद्विष्वानाश्वेन्द्रो देवताः । बृहती छन्दः ॥

प्र॒त्यु अ॒द॒र्याय॑त्यू॒र॒च्छन्तो॑ दु॒हिता॑ दि॒वः ।
 अपो॑ म॒हो वृ॑णुते चक्षु॒षा त॑मो ज्योति॑ष्कृ॒णोति॑ सू॒नरी॑ ॥१॥
 इ॒मा उ॑ वां दि॒विष्ट॑य उ॒स्त्रा ह॑वन्ते अ॒श्विना॑ ।
 अ॒यं वा॑म॒ह्वसे॑ श॒चीव॑स् विश॑विश॒ ५ हि॑ गच्छ॒यः ॥२॥

Khaṇḍa VIII

Daśati 2

303. Pratyū adarśyātyūcchantī duhitā divah.
 Apo mahī vṛṇute caksuṣā tamo jyotiṣkṛṇoti sūnarī. 1
 (Cf. S. 751; Rv VII.81.1)
304. Imā u vām diviṣṭaya usrā havante aśvinā.
 Ayam vāmahve-vase śacīvasū viśam viśam hi
 gacchathah. 2
 (Cf. S. 753; Rv VII.74.1)

301. O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar, and, O renowned for your fierce and prudent acts, come to us to drink the elixir of devotional love.⁹
(Cf. Rv VIII.3.17)

302. O thunderer, your rich and opulent worshippers every day, today and yesterday, have been offering devotion; which you have accepted. Listen to us, O resplendent, who offer you praise. May you please come to our dwellings.¹⁰
(Cf. S. 813; Rv VIII.99.1)

Khaṇḍa VIII

Daśati 2

303. The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that objects may be visible to eye. She is the kind guide of every man, when she diffuses light.¹
(Cf. S. 751; Rv VII.81.1)

304. These pious praises glorify you. O radiant twin-divines, at the break of day, I invoke you, who are rich in power and action for preservation; for, house by house, you visit every individual.²
(Cf. S. 753; Rv VII.74.1)

कु॑ छः॑ को॑ वा॒मश्चि॑ना त॒पानो॑ दे॒वा म॑र्त्यः ।
 घ॒ता वा॒मश्च॑या क्ष॒पमा॑णो॒ऽशु॑ने॒त्यसु॑ आ॒ह्न्यथा॑ ॥३॥
 अ॒यं वा॑ मधु॒मत्त॑मः सु॒तः सो॒मो दि॑वि॒ष्टिषु॑ ।
 तम॑श्चि॒ना पि॒बतं॑ ति॒रोअ॑ह्ण्यं घ॒त्तं र॑त्नानि दा॒शुषे॑ ॥४॥
 आ त्वा सो॒मस्य॑ ग॒ल्दया॑ स॒दा या॑च॒न्नहं॑ ज्या ।
 भूर्णि॑ मृ॒गं न स॑वनेषु चु॒क्रुधं॑ क ई॒शानं॑ न या॒चिष॑त् ॥५॥
 अध्व॑र्यो द्राव॒या त्वं सो॒ममिन्द्रः॑ पिपा॒सति॑ ।
 उ॒पो नूनं॑ यु॒युजे॑ वृष॒णा ह॑रो आ च॑ जगाम वृ॒त्रहा॑ ॥६॥
 अभी॑ ष॒तस्त॑दा भ॒रेन्द्र॑ ज्यायः क॒नीय॑सः ।
 पु॒रूव॑सु॒र्हि म॑घवन्व॒भूवि॑थ भ॒रेभ॑रे च॑ ह॒व्यः ॥७॥

305. Kuṣṭhaḥ ko vāmaśvinā tapāno devā martyaḥ.
 Ghnatā vāmaśmayā kṣayamāṇo śunetthamu
 ādvanyathā.³
306. Ayam vām madhumattamaḥ sutaḥ somo diviṣṭisu.
 Tamaśvinā pibatam tiroahnayam dhattam ratnāni
 dāśuṣe.⁴
 (Cf. Rv I.47.1)
307. Ā tvā somasya galdayā sadā yācannaham jyā.
 Bhurṇim mṛgam na savaneṣu cukrudham ka īśānam
 yāciṣat.⁵
 (Cf. Rv VIII.1.20)
308. Adhvaryo drāvayā tvamsomamindraḥ pipāsati.
 Upo nūna yuyuje vṛṣaṇā harī ā ca jagāma vṛtrahā.⁶
 (Cf. Rv VIII.4.11)
309. Abhīṣatastadā bharendra jyāyaḥ kanīyaśaḥ.
 Purūvasurhi maghavanbabbhūvitha bharebhare ca
 havyaḥ.⁷
 (Cf. Rv VII.32.24)

305. O Cosmic twins, of vitality and consciousness, where is that person staying on this earth, who really can reveal to us all your secrets? Here is the house-holder who never feels tired while he incessantly offers you loving prayers, which flow with ease from his inner conscience as the creeper releases the sap when crushed under a stone.³
306. Here are sweet devotional songs for you, O twins (pair of cosmic vitality and consciousness); may you enjoy the sparkling glory of God, fresh as if born yesterday. Accept the devotions and confer blessings upon the dedicated devotees.⁴
(Cf. Rv I.47.1)
307. May we, while pouring the elixir of devotional love to you at the sacrifice, not provoke you to anger, as one excites a wild beast. Who would not beseech Him who has the power to grant all wishes?⁵
(Cf. Rv VIII.1.20)
308. O priest, let the devotional love flow forth, for the Lord loves to enjoy it. Lo, the destroyer of the foes comes seated in a chariot.⁶
(Cf. Rv VIII.4.11)
309. O victorious resplendent Lord, you are the eldest whilst I am the youngest and you have been possessing infinite spiritual treasure from the beginning, and therefore, bestow upon me that wealth. We adore you at every solemn worship.⁷
(Cf. Rv VII.32.24)

यदिन्द्र॑ याव॑तस्त्वमे॒ताव॑दहमी॒शीय॑ ।
 स्तो॒तार॑मिद॒धिषे॑ रदा॒वसो॑ न पा॒पत्वाय॑ र॒सिषम्॑ ॥८॥
 त्वमिन्द्र॑ प्र॒तूर्ति॑ष्वभि॒ विश्वा॑ अ॒सि स्पृ॑धः ।
 अ॒शस्ति॑हा ज॒निता॑ वृ॒त्रनृ॑सि त्वं तू॒र्य तरु॑ष्यतः ॥९॥
 प्र॒ यो रि॑रि॒क्ष ओज॑सा दि॒वः स॒दोभ्य॑स्परि॑ ।
 न त्वा वि॒द्याच॑ रज इन्द्र॑ पार्थि॒वम॑ति वि॒श्वं वव॑क्षिथ ॥१०॥

310. Yadindra yāvatastvametāvadahamīśīya.
 Stotāramiddadhiṣe radāvaso na pāpatvāya ramsiṣama. 8
 (Cf. S. 1796; Rv VII.32.18; Av. XX.82.1)
311. Tvamindra pratūrtiṣvabhi viśvā asi sprdhaḥ.
 Aśastihā janitā vṛtratūrasi tvam turya taruṣyataḥ. 9
 (Cf. S. 1637; Rv VIII.99.5; Yv. XXXIII.66, Av. XX.105.1)
312. Pra yo ririkṣa ojasā divaḥ sadobhyaspari.
 Na tvā vivyāca raja indra pāthivamati diśvam
 vavakṣitha. 10
 (Cf. Rv VIII.88.5)

310. O resplendent Lord, the granter of wealth, if I were the possessor of as much wealth as you do, when I would favour sincere worshippers only and not squander it ever upon wickedness.⁸
(Cf. S. 1796; Ṛv VIII.32.18)
311. O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies, O opposer, you beat down the opponents.⁹
(Cf. S. 1637; Ṛv VIII.99.5)
312. O resplendent Lord, by your might you extend beyond the limits of heaven and the region of the earth cannot comprehend you. May you bring us food and milk.¹⁰
(Cf. Ṛv VIII.88.5)

(३) तृतीया दशतिः

(१-१०) दशार्चाया भस्या दशतेः (१-२, १) प्रथमाद्वितीयाष्टीनासृचां मेधावरुनो वसिष्ठः, (३) तृतीयाया आश्विनो गातुः, (४) चतुर्थ्यां वैत्यः प्रयुः, (५) पञ्चम्या बैकुण्ठः सप्तगुः, (७) सप्तम्याः शाक्त्यो गौरिषीतिः,

(८) अष्टम्या भार्गवो वेनः, (९) नवम्या भार्गवसो ब्रह्मणस्पतिः, (१०) दशम्याश्च भार्गवस्यो भरद्वाज ऋषयः । (१-१, १०) प्रथमादिषण्णां दशम्याभेन्द्रः, (७) सप्तम्याः सूर्येन्द्रो,

(८) अष्टम्या पेनयमवरुणाः, (९) नवम्याश्च बृहस्पतिर्विष्णा वा देवताः । त्रिष्टुप् छन्दः ॥

असावि देवं गोऋजीकमन्धो न्यस्मिन्निन्द्रो जनुषेमुवोच ।

बोधामसि त्वा हर्यश्च यज्ञैर्बोधा न स्तोममन्धसो मदेषु ॥१॥

योनिष्ट इन्द्रं सदाने अकारि तमा नृभिः पुरुहूतं प्र याहि ।

असो यथा नोविता वृधश्चिद्ददो वसूनि ममदश्च सोमैः ॥२॥

अदद्वैरुत्समसृजो वि खानि त्वमर्णवान्बद्धधाना अरम्णाः ।

महान्तमिन्द्रं पर्वतं वि यज्ञः सृजद्वारा अव यद्दानवान्हन ॥३॥

Khaṇḍa IX

Daśati 3

313. Asāvi devam gorjīkamandho nysmindro
januṣemuvoca.Bodhāmasi tvā haryaśv... yajñairbodhā na
stomamandhaso madeṣu. 1

(Cf. Ṛv VII.21.1)

314. Yoniṣṭa indra sadane akāri tamā nṛbhiḥ puruhūta pra
yāhi.Aso yathā no-vitā vṛdhaściddado vasūni mamaśca
somaḥ. 2

(Cf. Ṛv VII.24.1)

315. Adardarutsamasrjo vi khāni tvamarṇavānva-
dvaḍhānām aramṇāḥ.Mahāntamindra parvatam vi yadvaḥ sṛjadvārā ava
yaddānavānhan. 3

(Cf. Ṛv V.32.1)

Khaṇḍa IX**Daśati 3**

313. Pressed is the juice divine, blended with milk of devotion and wisdom; and by nature, the resplendent Self has ever been fond of it. O Lord of remarkable facilities, we make you up with sacrificial deeds. May you acknowledge our praises in the ecstasy of spiritual joy.¹

(Cf. Ṛv VII.21.1)

314. O much-invoked, resplendent Lord, fit place for you to enshrine is in our hearts. May you grace it, along with other human graces. You are our protector; make us prosperous, grant us riches; and be delighted to accept our loving devotion.²

(Cf. Ṛv VII.24.1)

315. You, resplendent self, cleave the dark forces as under. You set free the fountains of knowledge; you liberate the obstructed streams. You open the vast cloud of darkness, and give vent to the showers of blessings, having destroyed wickedness.³

(Cf. Ṛv V.32.1)

सु॒ष्वाणास॑ इन्द्र॒ स्तुम॑सि त्वा सनि॒प्यन्त॑श्चि॒त्तुवि॑नृ॒म्ण वा॑जम् ।
 आ नो॑ भर सु॒वित॑ यस्य कोना॒ तना॑ त्मना॒ स॒ह्यामा॑ त्वो॒ताः ॥४॥
 जगृ॒ह्मा ते॑ दक्षि॒णमिन्द्र॑ हस्तं वसू॒यवो॑ वसु॒पते॑ वसू॒नाम् ।
 वि॒द्मा हि॑ त्वा गो॒पति॑ शूर॒गोना॑म॒स्मभ्य॑ चि॒त्रं वृ॒षण॑ रयि॒न्दाः ॥५॥
 इन्द्रं॑ नरो॒ नेम॑धिता हवन्ते॒ यत्पा॑र्या युन॒जते॑ धि॒यस्ताः॑ ।
 शू॒रो नृ॑पा॒ता श्र॑वसश्च काम॒ आ गो॑मति॒ व्रजे॑ भजा॒ त्वं नः॑ ॥६॥
 वयः॑ सु॒पर्णा॑ उप॒ सेदु॑रिन्द्रं प्रिय॒मेधा॑ ऋषयो॒ नाध॑मानाः ।
 अप॑ ध्वान्त॒नृण॑हि पू॒र्धि चक्षु॑र्मुमु॒ग्ध्या॑ स्मान्नि॒धये॑व ब॒द्धान् ॥७॥

316. Suṣvānāsa indra stumasi tvā sanīsyantaścittu-
 vinṛmṇa vājam.
 Ā no bhara suvitam yasya konā tanā tmanā
 sahyāmātvotāh.⁴
 (Cf. Rv X.148.1)

317. Jagṛhmā te dakṣiṇamindra hastam vasūyavo vasūpate
 vasūnām.
 Vidmā hi tvā gopatiṁ śura gonāmasmabhyam citram
 vṛṣaṇām rayim hāh.⁵
 (Cf. Rv X.47.1)

318. Indram naro nemadhitā havante yatpāryā yunajate
 dhiyastāh.
 Śūro nṛṣātā śravasaśca kāma ā gomati vraje bhajā tvam
 nah.⁶
 (Cf. Rv VII.27.1)

319. Vayaḥ suparnā upa sedurindram priyamedhā ṛsayo
 nādhamānāh.
 Apa dhvāntamūrṇuhi pūrdhi cakṣurmumugdhyā
 smānnidhayeva baddhān.⁷
 (Cf. Rv X.73.11)

316. O bounteous Lord of resplendence, we pay you our homage, we present you the sacrificial food along with praises. Please bring us prosperity as every-one longs for. Under your protection and with your blessings, may we acquire wealth and wisdom.⁴
(Cf. Rv X.148.1)
317. O resplendent Lord of abundant wealth of wisdom, give us wisdom that we grasp your right hand of liberality. O powerful protector, we know you as the Lord of wisdom; may you give us splendrous-productive riches.⁵
(Cf. Rv X.47.1)
318. Men invoke the resplendent Lord in life struggles, so that He may reveal to them in their inner conscience the way that leads to success. May you, O hero, the supreme benefactor of men, by way of distribution of food and other provisions, please enrich us with pastures abounding with cattle.⁶
(Cf. Rv VII.27.1)
319. Like the swift moving birds of bounteous wings, the solar rays, who dispel darkness and who fulfil the needs of our vision, come out released from the resplendent sun; may they be released for us like men bound with a net.⁷
(Cf. Rv X.73.11)

नाके सुपर्णमुप यत्पतन्तः हृदा वेनन्तो अभ्यचक्षत त्वा ।
 हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम् ॥८॥
 ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः ।
 स बुध्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च विवः ॥९॥
 अपूर्व्या पुरतमान्यस्मै महे वीराय तवसे तुराय ।
 विरप्शिने वज्रिणे शन्तमानि वचाः स्यस्मै स्थविराय तक्षुः ॥१०॥

320. Nāke suparnamupa yatpatantam hrdā venanto abhyacakṣata tvā.

Hiraṇyapakṣam varuṇasya dūtam yamasya yonau śakunam bhuṇyūm.⁸

(Cf. S. 1846; Rv X.123.6; Av. XVIII.3.66)

321. Brahma jajñānam prathamam purastādvi sīmataḥ suruco venā āvaḥ.

Sa budhnyā upamā asya viṣṭhaḥ sataśca yonimasataśca vivah.⁹

(Cf. Yv. XIII.3; Av. IV.1.1; V.6.1)

322. Apūrvyā purutamānyasmai mahe vīrāya tavase turāya.

Virapṣīne vajrine śantamāni vacāmsyasmai sthavirāya takṣuh.¹⁰

(Cf. Rv VI.32.1)

320. They, with a longing in their hearts, gaze at you, while you, the aspirant sages and seers, travel in your intellectual realm as a strong-winged bird; you are the golden-winged messenger of our venerable Lord, — the bird that moves on with speed to the central abode of the Ordainer.⁸
(Cf. S. 1846; Rv X.123.6)
321. In the beginning of the creation, the Supreme Lord alone knew all the details. From all sides, this effulgent wise one has manifested bright rays. In the mid-space, our Lord has set up beautifully the celestial bodies, which speak of His unparalleled eminence. He is the sole cause of the today-existing, and yet non-existing creation.⁹
(Cf. Yv. XIII.3; Av. IV.1.1; V.6.1)
322. I have fashioned in my words unprecedented, comprehensive, and gratifying praises to you, O mighty, heroic, powerful, speedy, adorable, and ancient wielder of justice.¹⁰
(Cf. Rv VI.32.1)

(४) चतुर्थी ददाति:

(१-९) नवचांया अस्या ददाते: (१-२, ४) प्रथमाद्वितीयाचतुर्थीनामृचां मारुतो घृतातः, (३) द्वितीयाया वामदेव्यो वृहद्वृक्यः, (५) पञ्चम्याः सूर्यवर्चा मृष्टिमान्, (६, ८) षष्ठ्यष्टम्योर्मैत्रावरुणो वसिष्ठः, (७) सप्तम्या गाधिनो विश्वामित्रः, (९) नवम्याश्च शाक्तयो गौर्वीतिर्ऋषयः । (१) प्रथमाया इन्द्रावृहस्पती, (२) द्वितीयाया इन्द्रो लिङ्गोक्ता वा, (३) तृतीयायाः सूर्यः, (४-९) चतुर्थ्यादिषण्णाञ्चेन्द्रो देवताः । (१-५, ७-८)

प्रथमादिषण्णानां सप्तम्यष्टम्योश्च त्रिष्टुप्, (६, ९) षष्ठीनवम्योश्च विषाद् छन्दसी ॥

अव द्रप्सो अ॒ शु॒मती॑मतिष्ठदी॒यानः॑ कृ॒ण्णो द॑शभिः सह॒स्रैः ।

आ॒वत्त॑मिन्द्रः श॒च्या ध॑मन्तमप॒ स्त्रीहि॑तिं नृ॒मणा॑ अध॒द्राः ॥१॥

वृ॒त्रस्य॑ त्वा श्व॒सथा॑दीषमाणा वि॒श्वे दे॒वा अ॒जहृ॑र्ये सखायः ।

मरु॑द्भि॒रिन्द्र॑ सख्यं ते अ॒स्त्वथे॑मा वि॒श्वाः पृ॒तना॑ जया॒सि ॥२॥

वि॒धुं द॑द्राण॒स॒ सम॑ने बहू॒ना॒स॒ युवा॑न॒स॒ सन्तं॑ प॒लितो॑ जगार ।

दे॒वस्य॑ पश्य का॒व्यं म॑हित्वाद्या॒ ममा॑र स ह्यः स॒मान ॥३॥

Khaṇḍa X

Daśati 4

323. Ava drapso aṁśumatimatiṣṭhadīyānaḥ kṛṣṇo daśabhiḥ sahasraiḥ.

Āvattamindraḥ śacyā dhamantamapa sohitim nṛmaṇā adhadrāḥ.

(Cf. Rv VIII.96.13; Av. XX.137.7)

324. Vṛtrasya tvā śvasathādīṣamāṇā viśve devā ajahurye sakhāyah.

Marudbhirindra sakhyam te astvathemā viśvāḥ pṛtanā jayāsi.

(Cf. Rv VIII.96.7)

325. Vidhum dadrāṇam samane bahūnām yuvānam santam polito jagāra.

Devasya paśya kāvyam mahitvādyā mamāra sa hyaḥ samāna.

(Cf. S. 1782; Rv X.55.5; Av. IX.10.9)

Khaṇḍa X**Daśati 4**

323. The swift-moving darkness of nescience with ten thousand dark elements stood in the depths of celestial ocean. By his might, the resplendent Supreme (the Sun, the source of enlightenment) catches him sporting in the water; He, the benevolent to man, smites His malicious bands.₁

(Cf. Rv VIII.96.13)

324. All the divine forces, so far your friends, forsake you, and in fear fly away from the snort of dark evil forces. O resplendent, let your friendship with the vital principles continue as ever and may you conquer all adverse forces.₂

(Cf. Rv VIII.96.7)

325. Even a young man, having manifold vigour to scatter the adversaries in battles, is besieged by old age. Behold the mighty miraculous power of supreme divine in such greatness. The one who has been alive yesterday, dies, and one who dies today is alive tomorrow.₃

(Cf. S. 1782; Rv X.55.5)

त्व॑ ह॒ त्यत्सप्त॑भ्यो जायमानो॑ शत्रु॒भ्यो अभवः॑ शत्रु॒रिन्द्र ।
 गू॒ढे द्यावा॑पृथि॒वी अन्व॑विन्दो वि॒भुमद्भ्यो॑ भुवने॒भ्यो रणं॑ धाः ॥४॥
 मे॒दिं न त्वा॑ वज्रि॒णं भृष्टि॑मन्तं पुरु॒धस्मान् वृष॑भ॒ स्थिर॑प्शुम् ।
 करो॑ष्यस्त॒रुषी॑र्दुवस्युरिन्द्र यु॒क्षं वृत्र॑हणं गृ॒णीषे ॥५॥
 प्र वो॑ महे॒ महे॑वृधे भर॒ध्वं प्रचे॑तसे प्र सु॒मतिं॑ कृ॒णुध्वम् ।
 वि॒शः पूर्वीः॑ प्र च॒र च॑र्षणि॒प्राः ॥६॥
 शुन॑ ह॒वेम॑ मघवानमिन्द्रमस्मिन्भरे॑ नृ॒तमं॑ वाजसा॒तौ ।
 शृ॒ण्वन्तमु॒ग्रमू॒तये॑ समत्सु घ्नन्तं॑ वृ॒त्राणि॑ सज्जितं॑ धनानि ॥७॥

326. Tvaṁha tyatsaptabhyo jāyamāno-sātrubhyo abhavaḥ śtrurindra.

Gūḍhe dyāvāpṛthivī anvavindo vibhumadbhyo ranam dhāh.⁴

(Cf. Rv VIII.96.16; Av. XX.137.10)

327. Medim na tvā vajriṇam bhr̥ṣṭimantam purudhasmānam vṛṣabhaṁ sthirapsnum.

Karoṣyaryastaruṣīrduvasyurindra dyukṣam vṛtrahanam gr̥ṇīṣe.⁵

328. Pra vo mahe mahe vṛdhe bharadhvam pracetase pra sumatim kṛṇudhvam.

Viśaḥ pūrvīḥ pra cara carṣaṇiprah.⁶

(Cf. Ś. 1793; Rv VII.31.10; Av. XX.73.3)

329. Śunam huvema maghavānamindramasminbhare nṛtamam vājasātau.

Śṛṇvantamugramūtaye samatsu ghnanta vṛtrāṇi sañjitaṁ dhanāni.⁷

(Cf. Rv III.30.22; 31.22; 32.17; 34.11; 35.11; 36.11; 38.10; 39.9; 43.8; 48.5; 49.5; 50.5; X.89.18; 104.11; Av. XX.11.11)

326. Then, at your birth, O resplendent, you were an enemy to those seven who never had a rival. You recover the heavens and earth when concealed in darkness. Then you give joy to the mighty worlds.⁴
(Cf. Rv VIII.96.16)
327. O resplendent Lord, we count you as our friend, the maintainer of adamantine justice; you are quick in approach, strong of body, capable of overthrowing all adversaries, you always help people of righteous tribes in their conquests. I praise you in loudest voice, O Lord, the divine destroyer of the demon of ignorance and darkness.⁵
328. Pay homage to the great, the great giver, the all-wise. The fulfiller of the aspirations of men moves with them (in various forms).⁶
(Cf. S. 1793; Rv VII.31.10)
329. We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth.⁷
(Cf. Rv III.30.22; 31.22; 32.17; 34.11; 35.11; 36.11; 38.10; 39.9; 43.8; 48.5; 49.5; 50.5; X.89.18; 104.11)

उदु ब्रह्माप्यैरत श्रवस्येन्द्र समर्ये महया वसिष्ठ ।
 आ यो विश्वानि श्रवसा ततानोपश्रोता म ईवतो वचांसि ॥८॥
 चक्रं यदस्याप्त्वा निषत्तमुतो तदस्मै मध्विच्चच्छद्यात् ।
 पृथिव्यामतिषितं यदूधः पयो गोष्वदधा ओषधीषु ॥९॥

330. Udu brahmānyairata śravasyendram samarye mahayā vasiṣṭha.

Ā yo viśvāni śravasā tatānopaśrotā ma īvato vacāṁsi. 8
 (Cf. Rv VII 23.1; Av. XX.12.1)

331. Cakram Yadasyāpsvā niṣattamuto tadasmai madhviccacchadyāt.

Prthivyāmatisītam yadūdhaḥ payo goṣvadadha oṣadhīṣu. 9
 (Cf. Rv X.73.9)

(५) पञ्चमी दशतिः

(१-१०) दशार्चाया अस्या दशतिः (१) प्रथमाया कृत्स्तास्योऽरिष्टनेमिः, (२) द्वितीयाया आङ्गिरसो गर्गः, (३) तृतीयाया देन्द्रो विमदः, (४) चतुर्थ्या गौतमो वामदेवः, (५) पञ्चम्याः सारङ्गो भीमो वा मणिः, (६) षष्ठ्याः सौमित्रो वृत्तमदो पाङ्गणो गोतमो वा, (७) सप्तम्या गाविषो विश्वामिषः, (८) अष्टम्या वैश्वामिषो रेणुः, (९) नवम्या वैषस्वती यमी, (१०) दशम्याश्च पाङ्गणो गोतम कृत्वा । (१) प्रथमाया-स्तास्यः सूर्यो वा, (२-९, ८) द्वितीयादिपञ्चानामष्टम्याभ्येन्द्रः, (७) सप्तम्या इन्द्रा-पर्वती, (९) नवम्या यमः, (१०) दशम्याश्च कः सूर्यो वा इन्द्रो वा वेपताः ।

(१-२, ४-१०) प्रथमाद्वितीययोश्चतुर्थ्यादिसप्तानाञ्च त्रिदृषु, (३)

तृतीयायाश्च षण्णती ऋक्षी ॥

त्यम् शु वाजिनं देवजूतं सहोवानं तर्क्षारं रथानाम् ।
 अरिष्टनेमिं पृतनाजमाशु स्वस्तये तार्क्ष्यमिहा ह्रुवेम ॥१॥

Khaṇḍa XI

Daśati 5

332. Tyamūṣu vājinam devajūtam sahovānam tarutāram rathānām.

Ariṣṭanemim pṛtanājamāśuṁ svastaye tārksyamihā huvema. 1

(Cf. Rv X.178.1; Av. VII.85.1)

330. The sages offer prayers to the resplendent Lord through love of glory. The celebrated sage adores Him in life conflicts. May He, who spreads out all the regions by His might, hear me, when I invoke Him through words for approach.⁸
(Cf. Rv VII.23.1)
331. His thunderbolt works everywhere in the firmament, it subjugates the entire water to him; the water, which is let loose upon the earth, puts milk into cows and herbs.⁹
(Cf. Rv X.73.9)

Khanda XI

Daśati 5

332. Let us explore and use for our welfare that *Potential Source* (the Sun) which is mighty, commissioned by Nature's forces, ever victorious, moving with a speed, beyond that of any chariot, having strong fellows, who is ever triumphant.¹
(Cf. Rv X.178.1)

333. At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us.²
(Cf. Rv VI.47.11)
334. We propitiate the Lord of resplendence, the wise possessor of adamantine will-power. He has ability to perform various actions by means of His superb energies. Shaking the trees of the earth with mighty and destroying the evil forces with his army equipped with vital powers, He mounts high showering riches.³
(Cf. Rv X.23.1)
335. We praise the one who is destroyer of untruth by truth, the courageous, the inspirer, the great, the unbounded, the showerer of benefits, the wielder of the adamantine will power and who is the destroyer of the devil of ignorance, the bestower of food, the giver of wealth, bounteous and the possessor of treasures.⁴
(Cf. Rv IV.17.8)
336. The person who hides himself crookedly and who seizes from us our wealth and offers it to others, who deems himself a giant or a hero, and yet boasts for his liberality, — O resplendent Lord, give us strength to fight against him and please help us to destroy him. May we be victorious with your assistance, O Supreme Lord.⁵

यं वृत्रेषु क्षितयः स्पर्द्धमाना यं युक्तेषु तुरयन्तो हवन्ते ।
 यꣳ शूरसातौ यमपामुपज्मन्यं विप्रासो वाजयन्ते स इन्द्रः ॥६॥
 इन्द्रापर्वता बृहता रथेन वामोरिष आ वहतꣳ सुवीराः ।
 वीतꣳ हव्यान्यध्वरेषु देवा वद्ध्यां गीभिरिडया मदन्ता ॥७॥
 इन्द्राय गिरौ अनिशितसर्गा अपः प्रेरयत्सगरस्य बुध्नात् ।
 यो अक्षेणेव चक्रियौ शचीभिर्विष्वक्तस्तम्भ पृथिवीमुत द्याम् ॥८॥
 आ त्वा सखायः सख्या ववृत्युस्तिरः पुरु चिदर्णवां जगम्याः ।
 पितुर्नपातमा दधीत वेधा असिन्क्ष्यै प्रतरां दीद्यानः ॥९॥

337. Yam vṛtreṣu kṣitaya spardhamānā yam yuktteṣu
 turyanto havante.
 Yaṁ śūrasātau yamapāmupajmanyam viprāso
 vājayante sa indrah. 6

338. Indrāparvatā brhatā rathena vāmīriṣa ā vabatam
 suvīrāḥ.
 Vītaṁhavyānyadhvareṣu devā vardhethām
 girbhiriḍayā madanta. 7
 (Cf. Rv III.53.1)

339. Indrāya giro anīśitasargā apaḥ prairayatsagarasya
 budhnāt.
 Yo akṣeṇeva cakriyau śacībhirviṣvaktastambha
 prthivīmuta dyām. 8
 (Cf. Rv X.89.4)

340. Ā tvā sakhāyaḥ sakhyā vavṛtyustirah purū cidarṇavām
 jagamyāḥ.
 Piturnapātamā dadhīta vedhā-sminkṣaye pratarām
 didyānaḥ. 9
 (Cf. Rv X.10.1; Av. XVIII.1.1)

337. He is our Lord, whom people invoke when they proceed to fight against their enemies or when they march forward in array of battle. He is our Lord whom poets or musicians offer their songs of glory. Our invocations are to Him whenever our heroes seize the property of their enemy, or when we march against our enemies on the sea; such is our resplendent Lord.⁶
338. May the Lord of sun and clouds bring here, in a spacious vehicle, delightful food, generative of good progeny. May you partake of the offerings presented at our sacred worship, and gratified by the sacrificial homage, be elevated by our praises.⁷
(Cf. Rv III.53.1)
339. I will send forth praises to the resplendent Lord in unceasing flow, like waters from the depths of an ocean (or the firmament). He has fixed heaven and earth to His both sides like the wheels of a chariot fixed at the ends of an axle.⁸
(Cf. Rv X.89.4)
340. (Girl-twin), I entreat my boy-friend to come near me as we have to make a long journey and go across the ocean; for this I wish to have a child. whose you would be the father, because this is the natural law that a man sows his seed in the soil of his mate.⁹
(Cf. Rv X.10.1)

को अद्य युक्ते धुरि गा ऋतस्य शिमीवतो भामिनौ दुर्हणायून् ।
आसन्नेषामप्सुवाहो मयोमून्य एषां भृत्यामृणधत्स जीवांत ॥१०॥

॥ इति चतुर्थस्यारः प्रपाठकः ॥

341. Ko adya yunkte dhuri gā ṛtasya śimīvato bhāmino
durhṇāyūn.
Āsanneṣāmapsuvāho mayobhūnya eṣām
bhrtyamṛṇadhatsa jīvāt.¹⁰
(Cf. Rv I.84.16; Av. XVIII.1.6)

Here ends Khaṇḍa XI of Adhyāya IV and also ends
Daśati 5 of Prapāṭhaka IV and its Ardha I.

(१) षष्ठी दशतिः

(१-१०) दशार्चाया अस्या दशतेः (१) प्रथमाया ऋचो वैश्वामित्रो मधुच्छन्दाः, (२) द्वितीयाया माधुच्छन्दास्तो
जेता, (३, ६) तृतीयाषष्ठयो राहृगणो गोतमः, (४) चतुर्थ्या भौमोऽग्निः, (५, ८-९) पञ्चम्यष्टमी-
नवमीनामाङ्गिरस्तस्तिरग्नीः, (७) सप्तम्याः काण्वो नीपातिभिः, (१०) दशम्याश्च शार्ङ्गस्तयः
वायुर्कपयः । (१-५, ७-१०) प्रथमादिपञ्चानां सप्तम्यादिचतसृणाञ्छेन्द्रः, (६) षष्ठ्याश्छेन्द्रः

सूर्यो देवते । अनुष्टुप् छन्दः ॥

गायन्ति त्वा गायत्रिणो र्चन्त्यर्कमर्किणः । ब्रह्माणस्त्वा शतक्रत उद्व५शमिव येमिरे ॥१॥
इन्द्रं विश्वा अवीवृधन्तसमुद्रव्यचसं गिरः ।
रथीतम५ रथीनां वाजाना५ सत्पतिं पतिम् ॥२॥

PRAPĀṬHAKA IV: ARDHA II

Khaṇḍa XII

Daśati 6

142. Gāyanti tvā gāyatriṇo rcantyarkamarkīṇah.
Brahmānastvā śatakrata udvaśamiva yemire.¹
(Cf. S. 1344; Rv I.10.1)

343. Indram viśvā avīvr̥dhantsamudravvyacasam girah.
Rathītamamrathīnām vājānām satpatim patim.²
(Cf. S. 827; Rv I.11.1; Yv. XII.56; XV.61; XVII.61)

341. Who yokes today unto the pole of eternal law the vigorous and radiant horses (sense-organs), whose fury is unbearable and in whose mouths are heart-piercing and bliss-bestowing arrows? Long shall he live who honours their services, and feeds them well.¹⁰
(Cf. Ṛv I.84.16)

Here ends Khaṇḍa XI of Adhyāya IV and also ends Daśati 5 of Prapāṭhaka IV and its Ardha I.

PRAPĀṬHAKA IV: ARDHA II

Khaṇḍa XII

Daśati 6

342. The embodiment of total selfless actions, the chanters of the Gāman hymns extol you with songs; the reciters of the Ṛk with prayers, the priests of the Yajus with their prose and thereby, elevate the honour of their family and descendants.¹
(Cf. S. 1344; Ṛv I.X.1)
343. All your praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous.²
(Cf. S. 827; Ṛv I.11.1)

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् ।
 शुक्रस्य त्वाभ्यक्षरन्धारा ऋतस्य सादने ॥३॥
 यदिन्द्र चित्र म इह नास्ति त्वादातमद्रिवः ।
 राधस्तन्नो विदद्वस उभयाहस्त्या भर ॥४॥
 श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपर्यति ।
 सुवीर्यस्य गोमतो रायस्पूधि महाँ असि ॥५॥
 असावि सोम इन्द्र ते शविष्ठ घृष्णवा गहि ।
 आ त्वा पृणत्तिवन्द्रियँ रजः सूर्यो न रश्मिभिः ॥६॥
 एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम् ।
 दिवो अमुष्य शासतो दिवं यय दिवावसो ॥७॥

344. Imamindra sutam piba jyeṣṭhamamartye madam.
 Śukrasya tvābhyakṣarandhārā ṛtasya sādane.₃
 (Cf. S. 949; Rv I.84.4)
345. Yadindra citra maiha nāsti tvādātāmadrivah.
 Rādhastanno vidadvasa ubhayā hastyā — bhara.₄
 (Cf. S. 1172; Rv V.39.1)
346. Śrudhī havam tiraścyā indra yastvā saparyati.
 Suvīryasya gomato rāyaspūrdhi mahānāsi.₅
 (Cf. S. 883; Rv VIII.95.4)
347. Asāvi soma indra te śaviṣṭha dhr̥ṣnavā gahi.
 Ā tvā pr̥naktvindriyam rajah sūryo na raśmibhiḥ.₆
 (Cf. S. 1028; Rv I.84.1)
348. Endra yāhi haribhirupa kaṇvasya suṣtutim.
 Divo amusya śāsato divam yaya divāvaso.₇
 (Cf. S. 1087; Rv VIII.34.1)

344. O resplendent Self, please accept these immortal, exhilarating devotional expressions. The streams of this stimulating elixir have been flowing for you here at the sacred place of holy worship.³
(Cf. S. 949; Rv I.84.4)
345. O wondrous resplendent Lord, wielder of adamantine justice, master of precious treasures; what wealth is meant to be showered on us, that bounty, may you, filling both your hands, bring to us.⁴
(Cf. S. 1172; Rv V.39.1)
346. O Lord resplendence, listen to the prayer of the one who faithfully serves you and please satisfy him with wealth of kins and valiant off-spring. You are really magnanimous.⁵
(Cf. S. 883; Rv VIII.95.4)
347. Come, O strong and courageous resplendent Self, spiritual elixir has been pressed out for you. May you be filled with spiritual vigour as the sun fills the sky with its rays.⁶
(Cf. S. 1028; Rv I.84.1)
348. Come, O resplendent, with your quick measures to receive the praise of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region.⁷
(Cf. S. 1807; Rv VIII.34.1)

आ त्वा गिरो रथौरिवास्थुः सुतेषु गिर्वणः ।
 अभि त्वा समनृषत गावो वत्स न धेनवः ॥८॥
 एतो न्विन्द्रः स्तवाम शुद्धं शुद्धेन साम्ना ।
 शुद्धैस्त्वर्थैर्वावृध्वाः सः शुद्धैराशीर्वोन्ममत्तु ॥९॥
 यो रयिं वो रयिन्तमो यो द्युर्मैद्युम्वत्तमः ।
 सोमः सुतः स इन्द्र तेस्ति स्वधापते मदः ॥१०॥

349. Ā tvā giro rathīrivāsthuh suteṣu girvaṇaḥ.
 Abhi tvā samanūṣata gāvo vatsam na dhenavaḥ.⁸
 (Cf. Rv VIII.95.1)
350. Etonvindram snadhāma śuddham śuddhena sāmnā.
 Śuddhairukthairvāvṛdhavāṁ saṁ śuddhairāśīrvān-
 mamattu.⁹
 (Cf. S. 1402; Rv VIII.95.7)
351. Yo rayim vo rayintamo yo dyudmairdyumnnavattamaḥ.
 Somaḥ sutaḥ sa indra te-sti svadhāpate madaḥ.¹⁰
 (Cf. Rv VI.44.1)

Here ends Khaṇḍa XII of Adhyāya III, also ends
 Adhyāya III and ends Daśati 6 of Prapāṭhaka IV.

349. O resplendent Lord, worthy of praise, when the loving devotion is expressed, our songs hasten to you as a charioteer to his goal; they low towards you as mother-kine towards their calves.⁸
(Cf. Rv VIII.95.1)
350. Come now and let us glorify pure Lord resplendent with fresh SAMAN hymns. Let the correctly recited hymns mixed with devotional love, gladden Him and magnify His glory.⁹
(Cf. S. 1402; Rv VIII.95.7)
351. O opulent Lord, here is an elixir, abounding in riches and most splendrous in glory. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration.¹⁰
(Cf. Rv VI.44.1)

Here ends Khaṇḍa XII of Adhyāya III, and also ends Adhyāya III, and Daśati 6 of Prāpathaka IV.

(७) सप्तमी दशतिः

- (१-८) अष्टर्चाया अस्या दशतिः (१) प्रथमाया ऋचो बार्हस्पत्यो भरद्वाजः, (२) द्वितीयाया माङ्गिरसः शकृत्पूतः, (३) तृतीयाया माङ्गिरसः प्रियमेघः, (४) चतुर्थ्याः काण्वः प्रगाथः, (५) पञ्चम्या भाद्रियः ययावाश्वः, (६) षष्ठ्या बार्हस्पत्यः शंयुः, (७) सप्तम्या गौतमो वामदेवः, (८) अष्टम्याश्च माधुच्छन्दसो जेता ऋषयः । (१-४, ६, ८) प्रथमाद्विचतसृणां षष्ठ्यष्टम्योभ्येन्द्रः, (५) पञ्चम्या भरतः, (७) सप्तम्याश्च दधिकिर्देवताः । मनुष्यं छन्दः ॥

प्रत्यस्मै पिपीपते विश्वानि विदुषे भर । अरङ्गमाय जग्मयेपश्चादध्वने नरः ॥१॥

आ नो वयोवयःशयं महान्तं गह्वरेष्ठां महान्तं पूर्वनेष्ठाम् ।

उग्रं वचो अपावधीः ॥२॥

आ त्वा रथं यथोतये सुन्नाय वर्तयामसि ।

तुविकूर्मिमृतीषहमिन्द्रं शविष्ठं सत्पतिम् ॥३॥

स पूर्व्यो महोनां वेनः क्रतुभिरानजे ।

यस्य द्वारा मनुः पिता देवेषु धियं आनजे ॥४॥

Adhyāya IV

Khaṇḍa I

Daśati 7

352. Pratyasmai pipivate viśvāni viduṣe bhara.
Araṅgamāya jagmaye-paścādadhvane naraḥ.1
(Cf. S. 1440; Rv VI.42.1)

353. Ā no vayo vayah śayam mahāntam gahvareṣṭhām
mahāntam pūrvineṣṭhām.
Ugram vaco apāvadhīḥ.2

354. Ā tvā ratham yathotaye sumnāya vartayāmasi.
Tuvikūrmimṛtiṣahamindramśaviṣṭha satpatim.3
(Cf. S. 1771; Rv VIII.68.1)

355. Sa pūrvyo mahonām venah kratubhirānaje.
Yasya dvārā manuḥ pitā deveṣu dhiya ānaje.4
(Cf. Rv VIII.63.1)

Adhyāya IV

Khaṇḍa I

Daśati 7

352. May you offer the homage to Him who is anxious to relish it; who knows all things, whose movements are all sufficient and who goes readily to help sacred selfless works. He is always a true leader, never a follower.₁
(Cf. S. 1440; Rv VI.42.1)
353. O resplendent Lord; may you completely drive away the clouds of ignorance which have been lying deep into the cavity of our hearts from the very beginning. May you put to silence the harsh words of these wicked (persons).₂
354. O most powerful, resplendent Lord, protector of the virtuous, we bring you here as if in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds.₃
(Cf. S. 1771; Rv VIII.68.1)
355. He (the resplendent Lord) is most ancient, charming and hence beloved of all and is equipped with mighty powers. It is He at whose doors, the father of the family, the house-holder, makes his prayers effective and is honoured by Nature's bounties.₄
(Cf. Rv VIII.63.1)

यदी॑ वह॒न्त्याश॑वो भ्राज॑माना रथे॑ष्वा ।
 पिब॑न्तो मदि॑रं मधु॑ तत्र श्र॑वाँसि कृ॒ष्वते ॥५॥
 त्यमु॑ वो अ॒प्रह॑णं गृ॒णीषे॑ शव॑सस्पतिम् ।
 इन्द्रे॑ विश्वा॒साहं॑ नर॑ँ शचि॑ष्ठं विश्वे॑दसम् ॥६॥
 दधि॑क्राव॒णो अ॑कारिषं जि॒ष्णोर॑श्वस्य वा॒जिनः॑ ।
 सुर॑भि नो मु॒खा कर॑त्प्र न आयू॑ँषि तारि॑षत् ॥७॥
 पुरा॑ भिन्दु॒र्युवा॑ कवि॒रमि॑तौजा अजा॑यत ।
 इन्द्रो॑ विश्व॒स्य कर्म॑णो ध॒र्ता वज्री॑ पुरु॒ष्टुतः ॥८॥

356. *Yadī vahattyaśavo bhrājamānā rathesvā.*
*Pibanto madiram madhu tatra śravāṁsi kṛṇvate.*⁵
 (Cf. *Rv* V.61.11)
357. *Tyamu vo aprahaṇam grṇīṣe śavasaspatim.*
*Indram viśvāsāham naraṁ śaciṣṭham viśsvavedasam.*⁶
 (Cf. *Rv* VI.44.4)
358. *Dadhikrāvṇo akāriṣam jiṣṇoraśvasya vājinaḥ.*
*Surabhi no mukhā karatpra na āyūṁṣi tāriṣat.*⁷
 (Cf. *Rv* IV.39.6; *Yv.* XXIII.32; *Av.* XX.137.3)
359. *Purām bhinduryuvā kaviramitaujā ajāyata.*
*Indro viśvasya karmano dhartā vajrī puruṣṭutah.*⁸
 (Cf. *S.* 1250; *Rv* I.11.4)

356. (O resplendent Lord), at the occasion when cloud-bearing winds in the chariot carry to you offerings, they enjoy the exhilarating sweet divine elixir, and produce crops and food by their rains (for all of us).⁵
(Cf. Ṛv V.61.11)
357. For you I glorify that Lord, who never harms anyone, who is the Lord of strength, the all-subduing, the leader of ceremonies, the most splendid and the beholder of the universe.⁶
(Cf. Ṛv VI.44.4)
358. I glorify the spacecraft which is rapid like victorious steed. May he give to our forces the fragrance of fame and longevity to our life.⁷
(Cf. Ṛv IV.39.6)
359. The resplendent God, composer and dispenser of creation, is ever-young, ever-wise, ever-sustaining of all pious acts, and dispeller of evils. May we all obey Him and pay homage to His magnanimity.⁸
(Cf. S. 1250; Ṛv I.11.4)

(८) महती दशतिः

(१-१०) दशार्चाया अस्या दशतिः (१, ३, ५) प्रथमावृत्तीयापञ्चमीनामृचामाङ्गिरसः प्रियमेधः, (२) द्वितीयापा
मारीचः कश्यपः काश्यपे शिलण्डिन्यावप्तरसो वा, (४) चतुर्थ्या वैश्वामित्रो मधुच्छन्दाः, (६) षष्ठ्या बार्हस्पत्यो
नमद्वाजः, (७) सप्तम्या मौमोऽग्निः, (८) अष्टम्याः काण्वः प्रस्कण्वः, (९) नवम्या मान्यसितः, (१०)
दशम्याश्वकर्ताद्रो वत्सस्य कुत्स क्रपयः । (१-४, ७) प्रथमादिचतसृणां सप्तम्याभ्येन्द्रः, (५) पञ्चम्या
इन्द्रो वैश्वानरो वा, (६) षष्ठ्या अग्निः, (८) अष्टम्या उषाः, (९) नवम्या विश्वे देवाः,
(१०) दशम्याश्च क्रक्तामनी विश्वे देवा वा देवताः । अनुष्टुप् छन्दः ॥

प्रप्र वस्त्रिण्डुममिषं वन्दद्दीरायेन्दवे । धिया वो मेधसातये पुरन्ध्या विवासति ॥१॥
कश्यपस्य स्वविदो यावाहुः सयुजाविति । ययोर्विश्वमपि व्रतं यज्ञं धीरा निचाय्य ॥२॥
अर्चेत प्राचेता नरः प्रियमेधासो अर्चेत । अर्चेन्तु पुत्रका उत पुरमिषण्वर्चेत ॥३॥
उक्थमिन्द्राय शस्त्रस्य वर्धनं पुरुनिःपिधे । शक्रो यथा सुतेषु नो रारणत्सख्येषु च ॥४॥
विश्वानरस्य वस्पतिमनानतस्य शवसः । एवैश्च चर्षणीनामूती हुवे रथानाम् ॥५॥

Khaṇḍa II

Daśati 8

360. Prapra vasriṣṭubhamiṣam vandadvīrāyendave.
Dhiyā vo medhasātaye purandhyā vivāsatī.
(Cf. Rv VIII.69.1)
361. Kaśyapasya svarvido yāvāhuḥ sayujāviti.
Yayorviśvamapi vratam yajñam dhīrā nicāyya.²
362. Arcatā prārcatā naraḥ priyamedhāso arcata.
Arcantu putrakā uta puramid dhr̥ṣṇvarcata.³
(Cf. Rv VIII.69.8; Av. XX.92.5)
363. Ukthamindrāya śaṁsyam vardhanam puruniḥsidhe.
Śakro yathā suteṣu no rāraṇatsakhyeṣu ca.⁴
(Cf. Rv I.10.5)
364. Viśvānarasya vaspatimanānatasya śavasah.
Evaicca carṣaṇīnāmūti huve rathānām.⁵
(Cf. Rv VIII.68.4)

Khaṇḍa II**Daśati 8**

360. May you present your sacrificial homage with the two-fold or a three-fold song of praise to the bliss-giver Lord, the gladdener of brave men. May He come to bless you in your sacred works with divine wisdom and with plentifulness.¹
(Cf. Ṛv VIII.69.1)
361. We have been told by the enlightened persons that the Omniscient resplendent Lord is a personified pair of kinetic and potential energies. Through these two bounties, all the functions of the world are accomplished and the law and order maintained.²
362. O pious devotees, may you glorify the resplendent Lord and sing songs of his praise; may your children also sing laudations. He verily fulfils all human aspirations.³
(Cf. Ṛv VIII.69.8)
363. Let us sing such divine hymns as reveal and extol the one and the only powerful God who can guide our children and friends and also be the repeller of our foes.⁴
(Cf. Ṛv I.10.5)
364. I invoke the (resplendent Lord) or that mighty one who subdues all enemies and bows to none, and who rules over all mankind. He is followed by His men (the soldiers) and surrounded with chariots well-protected.⁵
(Cf. Ṛv VIII.68.4)

स॑ घा॑ यस्ते॑ दि॒वो नरो॑ धि॒या मर्त्त॑स्य श॒मतः ।
 ऊ॒ती स बृ॑हतो दि॒वो द्विषो॑ अ॒हो न॑ तरति ॥६॥
 वि॒भोष्ट॑ इन्द्र॑ राध॒सो वि॒भ्वी रा॑तिः श॒तक्र॑तो ।
 अथा॑ नो वि॒श्वच॑र्षणे द्यु॒म्नः सु॑दत्र म॒हय ॥७॥
 वय॑श्चित्ते प॒तत्रि॑णौ द्वि॒पाच्चतु॑ष्पाद॒र्जुनि ।
 उषः॑ प्रा॒रन्तू॒रनु॑ दि॒वो अन्ते॑भ्यस्परि ॥८॥
 अमी॑ ये दे॒वा स्थ॑न म॒ध्य आ॑ रोच॒ने दि॒वः ।
 क॒द्व ऋ॑तं कद॒मृतं॑ का प्र॒त्ना व॑ आ॒हुतिः ॥९॥
 ऋच॑ साम॒ यजाम॑हे या॒भ्यां क॑र्माणि कृ॒ष्यते ।
 वि॑ ते स॒दसि॑ राज॒त्रो यज्ञं॑ दे॒वेषु॑ वक्षतः ॥१०॥

365. Sa ghā yaste divo naro dhiyā martasya śabhataḥ.

Ūtī sa bṛhato divo dviṣo aṁho na tarati.⁶

(Cf. Rv VI.2.4)

366. Vibhoṣṭa indra rādhaso vibhvī rātīḥ śatakrato.

Athā no viśvacarṣaṇe dyumnam sudatra maṁhaya.⁷

(Cf. Rv V.38.1)

367. Vayaścitte patatrīṇo dvipāccatuṣpādarjuni.

Uṣaḥ prārannṛtūm ranu divo antebhyaspari.⁸

(Cf. Rv I.49.3)

368. Amī ye devā sthana madhya ā rocane divaḥ.

Kadva ṛtam kadamṛtam kā pratnā va āhutiḥ.⁹

(Cf. Rv I.105.5)

369. Rcam sāma yajāmahe yābhyām karmāṇi kṛṇvate.

Vi te sadasi rājaso yajñam deveṣu vakṣataḥ.¹⁰

(Cf. Av. VII.54.1)

365. May the mortal who propitiates the benefactor and the bountiful Lord with intelligent actions, with the assistance of divine resplendent powers emerge out safe through the channels of enmity and sin.⁶
(Cf. Rv VI.2.4)
366. O resplendent Lord, performer of hundreds of benevolent deeds, liberal is your munificence and extensive your bounty. So, O observer of all, and benevolent guardian, may you grant us opulence by your grace and glory.⁷
(Cf. Rv V.38.1)
367. O bright dawn, on your coming, all quadrupeds and bipeds are awakened, and winged birds flock around from all the boundaries of space to greet you.⁸
(Cf. Rv I.49.3)
368. O divine powers, you are present in the three-dimensional space of universe, glowing with splendour. Where is your eternal law applicable and where does it fail? Where is my ancient devotional offering to you? May I know, O earth and heaven?⁹
(Cf. Rv I.105.5)
369. We invoke our Lord by chanting hymns and songs of praises and thereby celebrate our holy rites and in the company of our devotees, we organise our projects of public benevolence.¹⁰
(Cf. Av. VII.54.1)

(९) नवमी दशतिः

- (१-११) एकादशर्चाया अस्या दशतिः (१) प्रथमाया ऋचः काश्यपो रेभः, (२) द्वितीयायाः शीरीषः सुवेदाः, (३) तृतीयाया मंत्रावरुणो वसिष्ठः, (४, ७, ८) चतुर्थीसप्तम्यष्टमीनामाङ्गिरसः सव्यः, (५) पञ्चम्या गाधिनो विश्वामित्रः, (६) षष्ठ्या आङ्गिरसः कृष्णः, (९) नवम्या बार्हस्पत्यो भरद्वाजः, (१०) दशम्या यौवनासो भान्वाता, (११) एकादश्याश्वाङ्गिरसः कुत्स ऋषयः । (१-८, १०) प्रथमाष्टकां दशम्याभ्येन्द्रः, (९) नवम्या पावाष्टपिपी वरुणो धा, (११) एकादश्याश्च मरुत्वानिन्द्रो देवताः । (१) प्रथमाया अतिप्रगती, (२-११) द्वितीयादिदशानाञ्च जगती छन्दसी ॥

विश्वाः पृतना अभिभूतरं नरः सजुस्ततक्षुरिन्द्रं जजनुश्च राजसे ।
 कृत्वे वरे स्थेमन्यामुरीमुतोग्रमोजिष्ठं तरसं तरस्विनम् ॥१॥
 श्रुते दधामि प्रथमाय मन्यवेहन्यदस्युं नर्यं विवेरपः ।
 उभे यत्वा रोदसी धावतामनु भ्यसात्ते शुष्मात्पृथिवीं चिदद्विवः ॥२॥
 समेत विश्वा ओजसा पतिं दिवौ य एक इद्भूरतिथिर्जनानाम् ।
 स पूर्यो नूतनमाजिगीषं तं वर्तनीरनु वावृत एक इत् ॥३॥

Khaṇḍa III

Daśati 9

370. Viśvāḥ pṛtanā abhibhūtaram naraḥ sajūstataksurindram
 jajanusca rājase.

Rtve vare sthemanyāmurīmutogramojiṣṭham tarasa
 tarasvinam.]

(Cf. S. 930; Rv VIII.97.10; Av. XX.54.1)

371. Śratte dadhāmi prathamāya manyave-hanyaddasyum
 naryam viverapaḥ.

Ubhe yatvā rodasī dhāvatāmanu bhyasāte
 śusmātpṛthivī cidadrivanh.₂

(Cf. Rv X.147.1)

372. Sameta viśvā ojasā patim divo ya eka idbhū
 ratithirjanānam.

Sa pūrvyo nūtanamājigīṣam tam vartanīranu vāvṛta eka
 it.₃

(Cf. Av. VII.21.1)

Khaṇḍa III**Daśati 9**

370. The assembled priests have roused the resplendent, the leader, the conqueror in all battles. They urge Him (through their hymns) to shine. He is the mightiest in his acts, the destroyer of evil spirits, the terrible, the most powerful, stalwart and furious.¹
(Cf. S. 930; Rv VIII.97.10)
371. O resplendent wielder of punitive justice, I trust in your first wrathful action, thereby, you destroy the evil and undertake the work that serves the interests of man, when both heaven and earth surrender to you; verily, the firmament trembles at your supreme force.²
(Cf. Rv X.147.1)
372. May all of you come and join with us in praising that Lord who on account of His strength is the lord of celestial region and who alone is honoured by everyone as if He is the chief guest. He verily blesses all the new projects of public service and He is in truth, the only one (as our reliance).³
(Cf. Av. VII.21.1)

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो ।
 न हि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति तद्धय नो वचः ॥४॥
 चर्षणीधृतं मघवानमुक्थ्यामिन्द्रं गिरो बृहतीरभ्यनूषत ।
 वावृधानं पुरुहूतं सुवृक्तिभिरमत्यं जरमाणं दिवेदिवे ॥५॥
 अच्छा व इन्द्रं मतयः स्वयुवः सघ्रीचीर्विश्वा उशतीरनूषत ।
 परि प्वजन्त जनयो यथा पतिं मयं न शुन्यु मघवानमूतये ॥६॥
 अभि त्वं मेषं पुरुहूतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम् ।
 यस्य द्यौवो न विचरन्ति मानुषं भुजे म॥हिष्ठमभि विप्रमर्चत ॥७॥

373. Ime ta indra te vayam puruṣṭuta ye tvārabhya carāmasi prabhūvaso.

Na hi tvadanyo girvaṇo girāḥ saghatkṣoṇīriva prati taddharya no vacaḥ.⁴

(Cf. Rv I.57.4; Av. XX.15.4)

374. Carṣuṇīdhṛtam maghavānamukthyā mindram giro bṛhatīrabhyanūṣata.

Vāvrdhānam puruhūtam suvṛktibhiramartyam jaramāṇam divedive.⁵

(Cf. Rv III.51.1)

375. Acchā va indram matayaḥ svaryuvaḥ sadhrīcīrviśvā uśatīranūṣata.

Pari śvajanta janayo yathā patim maryam na śundhyum maghavānamūtaye.⁶

(Cf. Rv X.43.1; Av. XX.17.1)

376. Abhi tyam meṣam puruhūtamrgmiyamindram gīrbhirmadatā vasvo arṇavam.

Yasya dyāvo na vicaranti mānuṣam bhuje mamhiṣṭhamabhi vipramarcat.⁷

(Cf. Rv I.51.1)

373. Much praised and most opulent soul, we, the sense-organs belong to you; we glorify you alone. Accept our offerings. None other than you is entitled to receive our devotion. May you love and cherish our prayers as the mother-earth cherishes its creatures.⁴
(Cf. Ṛv I.57.4)
374. Let abundant praises celebrate our resplendent Lord, the sustainer of mankind, the possessor of opulence, the adorable, increasingly prosperous, invoked by all, the immortal, who is daily to be propitiated with sacred hymns.⁵
(Cf. Ṛv III.51.1)
375. May the poems of praises, heavenly blissful, short and sweet, glorify the resplendent Lord and embrace the devotee just as women embrace men, their husbands free from defect, for the sake of protection.⁶
(Cf. Ṛv X.43.1)
376. Glorify that mighty, adorable, resplendent God, who is an ocean of wisdom and is adored by all, whose virtuous and benevolent deeds spread like the rays of the sun for the benefit of mankind. May we invoke Him to attain priceless treasures of true wisdom.⁷
(Cf. Ṛv I.51.1)

त्व॑ सु॒ मे॒षं मह॑या स्वर्वि॒दं शतं॑ यस्य सु॒भुवः सा॑कमी॒रते ।
 अत्यं॑ न वाजं॑ हव॒नस्य॑दं रथ॒मेन्द्रं॑ ववृ॒त्यामव॑से सुवृ॒क्तिभिः॑ ॥८॥
 घृत॑वती भुव॒नाना॑मभि॒श्रियोर्वी॑ पृथ्वी॒ मधु॑दु॒धे सु॑पेश॒सा ।
 यावा॑पृथि॒वी वरु॑णस्य धर्म॒णा विष्क॑भिते अ॒जरे॑ भूरि॒रेत॑सा ॥९॥
 उ॒भे यदि॑न्द्र रो॒दसी आप॑प्रायो॒पा इव॑ । महान्तं॑ त्वा मही॒नां स॑म्राजं च॒र्षणी॑नाम् ।
 दे॒वी जनि॑त्र्यजी॒जनद्भ॑द्रा जनि॑त्र्यजी॒जनत् ॥१०॥
 प्र म॑न्दि॒ने पितु॑मद॒र्चता॑ व॒चो यः कृ॑ष्णग॒र्भा नि॒रह॑न्नु॒जिश्वा॑ना ।
 अव॑स्य॒वो वृष॑णं वज्र॒दक्षि॑णं मरु॒त्वन्तं॑ स॒ख्याय॑ हुवेम॒हि ॥११॥

377. Tyamsu meṣam mahayā svarvidam śatam yasya subhuvah sākamīrate.

Atyam na vājam havanasyadam rathamindram vavṛtyā mavase suvṛktibhiḥ.⁸

(Cf. Rv I.52.1)

378. Ghṛtavatī bhuvanānāmabhiśriyorvī pṛthvī madhudughe supeśasā.

Dyāvāpṛthivī varuṇasya dharmanā viṣkabhite ajare bhūiretasā.⁹

(Cf. Rv VI.70.1; Yv. XXXIV.45)

379. Ubhe yadindra rodasī āpaprāthosā iva.

Mahāntam tvā mahinām samrājam carṣaṇīnām.

Devī janitryajījanadbhadrā janitryajījanat.¹⁰

(Cf. S. 1090; Rv X.134.1)

380. Pra mandine pitumadarcatā vaco yah kṛṣṇagarbhā nirahannrjīśvanā.

Avasyavo vṛṣaṇam vajradakṣiṇam marutvantam sakhyāya huvemahi.¹¹

(Cf. Rv I.101.1)

377. Glorify the divine soul, the bestower of heavenly bliss, whom hundreds of devotees invoke all at once with the chant of sacred hymns. I implore Him with excellent hymns to rush to me and grace the shrine of my sacred worship with His presence and protect me.⁸
(Cf. Rv I.52.1)
378. O radiant heaven and earth, the assylum of created beings, you are spacious manifold, water-yielding and lovely. By the decree of the venerable Lord, both of you stand parted, each from each. You are undecaying and rich in creative elements.⁹
(Cf. Rv VI.70.1)
379. O sun, the Lord of resplendence, you fill both heaven and earth (with light) like the dawn — the divine progenitress has given birth to you, the mightiest of the mighty bounties, the sovereign in the group of men. The Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life.¹⁰
(Cf. S. 1090; Rv X.134.1)
380. Adore Him with offerings, and devotional songs, — Him, who is blissful, who straight away destroys the strong-holds of evil, hidden in dark caves of ignorance. Desirous of protection, we invoke Him to become our friend — Him, who is showerer of benefits, and who, associated with vital principles, holds punitive justice in his right hand.¹¹
(Cf. Rv I.101.1)

(१०) दशमी दशतिः

(१-१०) दशबांया अस्या दशतेः (१) प्रथमाया ऋचः काण्वो नारदः, (२-३) द्वितीयातृतीययोः काण्वायनौ गोपुत्तयशस्तुतिनौ, (४) चतुर्थ्याः काण्वः पर्वतः, (५-७, १०) पञ्चम्यादितृषस्य दशम्याश्च वैषथो न्यथमनाः, (८) अष्टम्या भाङ्गिरसो वृमेघः, (९) नवम्याश्च वाहृगणो गोतम ऋषयः ।

इन्द्रो देवता । उष्णिक् छन्दः ॥

इन्द्र सुतेपु सोमेपु कतुं पुनीष उक्थ्यम् । विदे वृधस्य दक्षस्य महा५ हि षः ॥१॥
 तसु अभि प्र गायत पुरुहृतं पुरुष्टुतम् । इन्द्रं गीभिस्तविषमा विवासत ॥२॥
 तं ते मदं गृणीमसि वृषणं पृक्षु सासहिम् । उ लोककृन्वुमद्रिवो हरिश्रियम् ॥३॥
 यत्सोममिन्द्र विष्णवि यद्वा घ त्रित आप्त्ये । यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥४॥
 एदु मधोमदिन्तर५ सिञ्चाध्वर्यो अन्धसः । एवा हि वीर स्तवते सदावृधः ॥५॥

Khaṇḍa IV

Daśati 10

381. Indram suteṣu someṣum kratum punīṣa ukthyam.
 Vide vrdhasya dakṣasya mahān hi ṣaḥ.¹
 (Cf. S. 746; Rv VIII.13.1)
382. Tamu abhi pra gāyata puruhūtam puruṣtutam.
 Indram-gīrbhistaviṣamā vivāsata.²
 (Cf. Rv VIII.15.1; Av. XX.61.4; 62.8)
383. Tam te madam grṇīmasi vṛshnam prkṣu sāśahim.
 U lokakṛtnumadriṇo hariśriyam.³
 (Cf. S. 880; Rv VIII.15.4; Av. XX.61.1)
384. Yatsomamindra viṣṇavi yadvā gha trita āptye.
 Yadva marutsu māndase samindubhiḥ.⁴
 (Cf. Rv VIII.12.16; Av. XX.111.1)
385. Edu madhormadintaraṁ siñcādhvāryo andhasaḥ.
 Evā hi vīrastavate sadāvrdhah.⁵
 (Cf. S. 1484; Rv VIII.24.16; Av. XX.64.4)

Khaṇḍa IV

Daśati 10

381. As the elixir of divine love flows, the Lord of resplendence sanctifies the actions and words of the devotee for the gain of his strength, for He is great.¹
(Cf. S. 746; Rv VIII.13.1)
382. May you adore Him, who is invoked and lauded by all. May you invite the powerful Lord by your songs or praise.²
(Cf. Rv VIII.15.1)
383. We celebrate your blissful strength, O wielder of the adamantine will-power, the showerer of benefits, the conquerer in battle, the creator of the world, and the beautifier of the universe.³
(Cf. S. 880; Rv VIII.15.4)
384. If, O Lord of resplendence, you are pleased to cherish the divine elixir along with the sun or with the waters of three regions or the water-bearing clouds, may you rejoice in this elixir of ours in oozing drops.⁴
(Cf. Rv VIII.12.16)
385. O performers of sacred works, may you offer exhilarating sweet beverage of devotion to the brave Lord alone, to Him and none else; He alone provides prosperity to all of us.⁵
(Cf. S. 1684; Rv VIII.24.16)

ए॒न्दुमिन्द्रा॑य सिञ्च॑ति पि॒त्राति॑ सोम्यं॒ मधु॑ । प्र राधा॑ँसि चोद॑यते महि॒त्वना॑ ॥६॥
 ए॒तो न्विन्द्र॑ँ स्तवाम॑ सखा॒य स्तोम्यं॑ नरम् । कृ॒ष्टीर्वो॑ विश्वा॒ अभ्य॑स्त्येक॑ इत् ॥७॥
 इन्द्रा॑य साम॑ गाय॒त वि॒प्राय॑ वृ॒हते॑ वृ॒हत् । ब्रह्म॑कृ॒ते वि॒पश्चिते॑ प॒नस्य॑वे ॥८॥
 य एक॑ इ॒द्विद॑यते वसु॑ म॒त्ताय॑ दा॒शुषे॑ । ई॒शानो॑ अ॒प्रति॑ष्कृत॑ इन्द्रो॒ अङ्ग॑ ॥९॥
 सखा॑य आ॒ शिषाम॑हे ब्रह्मेन्द्रा॑य वज्रि॒णे । स्तुष॑ ऊ पु वो नृ॒तमा॑य धृ॒ष्णवे॑ ॥१०॥

॥ इति षतुषः प्रपाठकः ॥

386. Endumindrāya siñcata pibāti somyammadhu.
Pra rādhāṁsi codayate mahitvanā.⁶
(Cf. S. 1509; Rv VIII.24.13)
387. Eto nvindram stavāma sakhāyaḥ stomyam naram.
Kṛṣṭīryo viśvā abhyastyeka it.⁷
(Cf. Rv VIII.24.19; Av. XX.65.1)
388. Indrāya sāma gāyata viprāya bṛhate bṛhat.
Bṛhamakṛte vipāścite panasyave.⁸
(Cf. S. 1025; Rv VIII.98.1; Av. XX.62.5)
389. Ya eka idvidayate vasu martāya dāśuṣe.
Īśāno apratiskuta indro aṅga.⁹
(Cf. S. 1341; Rv I.84.7; Av. XX.63.4)
390. Sakhāya ā śiṣāmahe brahmendrāya vajriṇe.
Satsuṣa ū su vo nṛtamāya dhr̥ṣṇave.¹⁰
(Cf. Rv VIII.24.1; Av. XVIII.1.37)

Here ends Daśati 10, and Ardha II of Prapāṭhaka IV, and also ends Prapāṭhaka IV. Also ends here Khaṇḍa IV of Adhyāya IV.

386. Let us sing our sweet songs to the Lord of resplendence, let Him accept our loving devotion. He by his might rewards the donor with wealth and wisdom.⁶
(Cf. S. 1509; Rv VIII.24.13)
387. O friends, let us glorify the Lord of resplendence, who is worthy of adoration; single-handed He overcomes all hostile forces.⁷
(Cf. Rv VIII.24.19)
388. Sing a *Sāman* hymn, A *Bṛhat* song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all-knowing one and the one who loves to receive a heart-to-heart sincere devotion.⁸
(Cf. S. 1025; Rv VIII.98.1)
389. Assuredly you alone, O resplendent Self, are the undisputed sovereign and bestower of the wealth of activity to those who offer you oblations, O love.⁹
(Cf. S. 1341; Rv I.84.7)
390. O friends, let us earnestly address our prayer to the resplendent Lord, the wielder of the punitive justice; I praise the chief lender and the Lord of resolute will-power for your benefit (as also of ours).¹⁰
(Cf. Rv VIII.24.1)

Here ends Daśati 10, and Ardha II of Prapāthaka IV, and also ends Prapāthaka IV. Also ends here Khaṇḍa IV of Adhyāya IV.

अथ पञ्चमः प्रपाठकः

(१) प्रथमा दशतिः

- (१-८) अष्टर्चाया अस्या दशतिः (१) प्रथमाया ऋचः काण्वः प्रगायः, (२) द्वितीयाया बार्हस्पत्यो भरद्वाजः,
 (३) तृतीयाया भाङ्गिस्तो नृमेघः, (४) चतुर्थ्याः काण्वः पर्यतः, (५, ७) पञ्चमीसप्तम्योः काण्व इरि-
 म्विष्टिः, (६) षष्ठ्या वैपश्चो व्यश्वमनाः, (८) अष्टम्याश्च मैत्रावरुणो वसिष्ठ ऋषयः ।
 (१-४, ६, ८) प्रथमादिचतसृणां षष्ठ्यष्टम्योश्चेन्द्रः, (५, ७) पञ्चमी-
 सप्तम्योश्चादित्या देवताः । (१-७) प्रथमादिसप्तानामुष्णिक्,
 (८) अष्टम्याश्च विराट् छन्दसी ॥

गृणे तदिन्द्र ते शव उपमां देवतातये । यद्द॒सि वृत्रमोजसा शचीपते ॥१॥
 यस्य त्यच्छम्वरं मदे दिवोदासाय रन्धयन् । अय॒स सोम इन्द्र ते सुतः पिव ॥२॥
 एन्द्र नो गधि प्रिय सत्राजिदगोह्य । गिरिर्न विश्वतः पृथुः पतिर्दिवः ॥३॥
 य इन्द्र सोमपातमो मदः शविष्ठ चेतति । येना ह॒सि न्या॑त्रिणं तमीमहे ॥४॥

PRAPĀTHAKA V: ARDHA I

Khaṇḍa V

Dasati 1

391. Gr̥ṇe tadindra te śava upamām devatātaye.
 Yaddhaṁsi vr̥tramojaśā śacīpate.₁
 (Cf. Rv VIII.62.8)
392. Yasya tyacchambaram made divodāsāya randhayan.
 Ayaṁsa soma indra te sutah piba.₂
 (Cf. Rv VI.43.1)
393. Endra no gadhi priya satrājīdagohya.
 Girirṇa viśvataḥ pr̥thuḥ patirdivaḥ.₃
 (Cf. S. 1247; Rv VIII.98.4; Av. XX.64.1)
394. Ya indra somapātamo madah śaviṣṭha cetati.
 Yenā haṁsi nyātrinam tamīmahe.₄
 (Cf. Rv VIII.12.1; Av. XX.63.7)

PRAPĀTHAKA V: ARDHA I**Khaṇḍa V****Dasati 1**

391. O resplendent Lord, I extol that might of yours, of highly coveted in sacred performance. You dispel darkness, O Lord of cosmic sacrifice, by your strength. Blessed are the rewards that resplendent Lord gives.¹
(Cf. Ṛv VIII.62.8)
392. Here is that elixir of devotion offered to you, O resplendent Lord, in the exhilaration of which you subdue dark clouds of ignorance for the sake of servants of the divine order. This is expressed for you, O resplendent, please accept and rejoice.²
(Cf. Ṛv VI.43.1)
393. Come to us, O resplendent, O beloved, a great triumphant, the one whom none can conceal and Lord of heaven, vast as a mountain spread on all sides.³
(Cf. S. 1247; Ṛv VIII.98.4)
394. O Lord of resplendence, extremely powerful, we adore you, as you subdue the evil of greed, through the ecstasy of spiritual joy.⁴
(Cf. Ṛv VIII.12.1)

तुचे^{११} तुनाय^{१२} तत्सु^{१३} नो^{१४} द्वाधीय^{१५} आयुर्जीवसे^{१६} । आदित्यासः^{१७} समहसः^{१८} कृणोतेन^{१९} ॥५॥
 वेत्था^{२०} हि^{२१} निर्रतीनां^{२२} वज्रहस्त^{२३} परिवृजम्^{२४} । अहरहः^{२५} शुन्ध्युः^{२६} परिपदामिव^{२७} ॥६॥
 अपामोवामप^{२८} सिधमप^{२९} सेधत^{३०} दुर्मतिम्^{३१} । आदित्यासो^{३२} युयोतना^{३३} नो^{३४} अहसः^{३५} ॥७॥
 पिबा^{३६} सोममिन्द्र^{३७} मन्दतु^{३८} त्वा^{३९} यं ते^{४०} सुपाव^{४१} हर्यश्वाद्रिः^{४२} । सोतुर्बाहुभ्या^{४३} सुयतो^{४४} नार्वो^{४५} ॥८॥

395. Tuce tunāya tatsu no dvādhīya āyurjīvase.

Ādityāsaḥ samahasah kṛṇotana.⁵

(Cf. Ṛv VIII.18.18)

396. Vetthā hi nirrtinām vajrahasta parivrjam.

Aharahah śundhyuh parimadāmiva.⁶

(Cf. Ṛv VIII.24.24; Av. XX.66.3)

397. Apāmivāma pasridhamapa sedhata durmatim.

Ādityāso yuyotanā no aṁhasah.⁷

(Cf. Ṛv VIII.18.10).

398. Pibā Somamindra mandatu tvā yam te suśāva
haryaśvādrih.

Soturbāhubhyāñ suyato nārvā.⁸

(Cf. S. 927; Ṛv VII.22.1; Av. XX.117.1)

(२) द्वितीया दशतिः

(१-१०) दशर्चाया मस्या दशतिः (१-१, १-१०) प्रथमादिषट्पद्यां नवमीदशम्योश्च काण्वः सोमरिः, (७-८)

सप्तम्यष्टम्योश्चाङ्गिरसो वृषेच क्षीरः । (१-२, ४-५, ७-१०) प्रथमाद्वितीयाचतुर्थोपश्रमीनां सप्तम्यादि-

षतसृणाञ्जेन्द्रः, (३, ६) तृतीयाचष्टयोश्च मन्त्रो देवताः । ककुतुप्णिक् छन्दः ॥

अभ्रातृव्यो^१ अना^२ त्वमनापिरिन्द्र^३ जनुषा^४ सनादसि^५ । युधेदापित्वमिच्छसे^६ ॥१॥

Khaṇḍa VI

Daśati 2

399. Abhrātrvyo ana tvamanāpirindra januṣā sanādasi.

Yudhedāpitvamicchase.¹

(Cf. S. 1389; Ṛv VIII.21.13; Av. XX.114.1)

395. O suns, most mighty ones, may you grant our sons and grandsons long life so that they enjoy for a long time.⁵
(Cf. Ṛv VIII.18.18)
396. You are the wielder of the bolt of justice, and you know how to avoid destructive powers. He is like a seeker, who knows day to day his every new step.⁶
(Cf. Ṛv VIII.24.24)
397. May the suns, the divine self-luminaries, offsprings of mother Infinity, remove disease from us and drive away malignity. May they ever keep us far from sore distress.⁷
(Cf. Ṛv VIII.18.10)
398. O resplendent Self, take rejoice in the ecstasy of spiritual joy. This is the nectar, a sap, as if, from plants, which the stone, controlled like a horse by the reins, the arm of the grinder has expressed for you, O Lord of twin faculties.⁸
(Cf. S. 927; Ṛv VII.22.1)

Khaṇḍa VI

Daśati 2

399. O resplendent Lord, since eternity you have neither a rival nor any companion. Surely you seek company of one who loves to fight against odds of life.¹
(Cf. S. 1389; Av. VIII.21.13)

यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुपे । सखाय इन्द्रमृतये ॥२॥
 आ गन्ता मा रिपण्यत प्रस्थावानो माप स्यात समन्यवः । दृढा चिद्यमयिष्णवः ॥३॥
 आ याह्ययमिन्दवेश्वपते गोपत उर्वरापते । सोमं सोमपते पिव ॥४॥
 त्वया ह स्विद्युजा वयं प्रति श्वसन्तं वृषभ ब्रुवीमहि । सस्यै जनस्य गोमतः ॥५॥
 गावश्चिद्धा समन्यवः सजात्येन मरुतः सवन्धवः । रिहते ककुभो मिथः ॥६॥
 त्वं न इन्द्रा भर ओजो नृम्णं शतक्रतो विचर्षणे । आ वीरं पृतनासहम् ॥७॥

400. Yo na idamidam purā pra vasya ānināya tamu va stuṣe.
 Sakhāya indramūtaye.₂
 (Cf. Rv VIII.21.9; Av. XX.14.3; 62.3)
401. Ā gantā mā riṣaṇyata prasthāvāno māpa sthāta
 samanyavaḥ.
 Dṛdhā cidyamayiṣṇavaḥ.₃
 (Cf. Rv VIII.20.1)
402. Ā yāhyayamindave- śvapate gopata urvarāpate.
 Somaṁ somapate piba.₄
 (Cf. Rv VIII.21.3)
403. Tvayā ha svidyujā vayam prati śvasantam vṛṣabha
 bruvīmahi.
 Saṁsthe janasya gomataḥ.₅
 (Cf. Rv VIII.21.11)
404. Gavaśviddhā samanyavaḥ sajātyena marutaḥ
 sabandhavaḥ.
 Rihate kakubho mithaḥ.₆
 (Cf. Rv VIII.20.21)
405. Tvam na indrā bhara ojo nṛmṇaṁ śatakrato vicarṣaṇe.
 Ā vīraṁ pṛtanāsaham.₇
 (Cf. S. 1169; Rv VIII.98.10; Av. XX.10.8)

400. O my friends, I glorify that Lord of splendence, who for the protection of all of us has been bringing to us since the earliest times this or that choicest excellent wealth.²
(Cf. Ṛv VIII.21.9)
401. O swift travellers, like-spirited, controllers of most rigid bodies, please come hither; harm us not; withdraw not from us.³
(Cf. Ṛv VIII.20.1)
402. O Lord of vigour, of wisdom, and of command, Lord of splendour, may you come and drink the effused elixir of sweet devotion.⁴
(Cv. Ṛv VIII.21.3)
403. O showerer of blessings, may we, with you as our ally, withstand the man, who, in alliance with a man possessing vast wealth, assails us in contest.⁵
(Cf. Ṛv VIII.21.11)
404. The cloudy winds which are of equal wrath and vigour, the offspring of the mother interspace, related by a common origin, they, one by one, finally occupy all the quarters of the horizon.⁶
(Cf. Ṛv VIII.20.21)
405. O resplendent, all-beholding and bounteous, bring us strength and valour; we solicit you the most over-powering champion.⁷
(Cf. S. 1169; Ṛv VIII.98.10)

अधा हीन्द्र गिर्वण उप त्वा काम ईमहे ससृग्महे । उदेव ग्मन्त उदभिः ॥८॥
 सीदन्तस्ते वयो यथा गोश्रीतेमधोर्मादरे विवक्षणे । अभि त्वामिन्द्र नोनुमः ॥९॥
 वयमु त्वामपूर्व्य स्थूरं न कच्चिद्भरन्तोवस्यवः । वज्रिश्चित्रं हवामहे ॥१०॥

406. Adhā hīndra girvaṇa upa tvā kāma īmahe sasṛgmahe.
 Udeva gmanṭa udabhiḥ.⁸
 (Cf. S. 710; Rv VIII.98.7; Av. XX.110.1)

407. Sīdantaste vayo yathā gośrīte madhau madire
 pravakṣaṇe.
 Abhi tvamindra nonumaha.⁹
 (Cf. Rv VIII.21.5)

408. Vayamu tvānapūrvya sthūram na
 kaccidbharanto-vasyavaḥ.
 Vijrim citraṁ havāmahe.¹⁰
 (Cf. S. 708; Rv VIII.21.1; Av. XX.14.1; 62.1)

(३) नृतीया दशतिः

(१-१०) दशानांया भूम्या दशनेः । (१-८) प्रथमाष्टकां गृह्णन्तो गोतमः, (९) नवम्या आप्त्यस्थितः, (१०) दशम्या-
 धात्रेयोऽवस्युक्तवयः । (१-८) प्रथमाष्टकांमिन्द्रः, (९) नवम्या विश्वे देवाः,

(१०) दशम्याधात्रिणो देवताः । पथ्यापङ्क्तिस्तुन्दः ॥

स्वादारित्था विपृवता मधोः पिबन्ति गौर्यः ।
 या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभथा वस्वीरनु स्वराज्यम् ॥१॥

Khanda VII

Daśati 3

409. Svādoritthā viṣūvato madhoḥ pibanti gauryaḥ.
 Ya indreṇ sayāvarīrvṛṣṇā madanti sobhathā vasvīranu
 svarājyam.¹

406. O resplendent, lover of hymns, we send our earnest praises to you as people sporting in a water pool (splash their friends) with handful of water.₈
(Cf. S. 710; Rv VIII.98.7)
407. Gathering like a flock of birds, by the side of your exhilarating, heaven-bestowing, celestial beverage mixed with devotion, we repeatedly glorify you, O Lord of resplendence.₉
(Cf. Rv VIII.21.5)
408. O unparalleled Lord, possessor of marvellous wealth and wisdom desirous of your protection, we invoke you as men call stout men for help. (10)
(Cf. S. 708; Rv VIII.21.1)

Khaṇḍa VII

Daśati 3

409. The pure intellects, associated with mighty resplendent Self for the sake of splendour, taste the sweet diffused spiritual elixir and rejoice in their own sovereignty.₁
(Cf. S. 1005; Rv I.84.10)

इ॒त्या॑ हि॒ सोम॑ इ॒न्मदो॑ ब्र॒ह्म च॑कार॒ वर्द्ध॑नम् ।
 श॒वि॒ष्ठ वज्रि॑न्नो॒जसा॑ पृथि॒व्या निः॑ श॒शा अ॒हिम॑र्च॒न्ननु॑ स्वरा॒ज्यम् ॥२॥
 इन्द्रो॑ म॒दाय॑ वावृ॒धे श॒वसे॑ वृ॒त्रहा॑ नृ॒भिः ।
 तमि॒न्मह॑त्स्वाजि॒पूति॑मर्भे॒ हवाम॑हे स॒ वाजे॑षु प्र नो॒विष॑त् ॥३॥
 इन्द्र॑ तुभ्यमि॒दद्रि॑वो॒नुत्तं॑ वज्रि॒न्वीर्य॑म् ।
 यद्ध॑ त्वं मा॒यिनं॑ मृ॒गं तव॑ त्यन्मा॒यया॑वधी॒रर्च॑न्ननु॒ स्वरा॒ज्यम् ॥४॥
 प्र॒ह्यभा॑हि धृ॒ष्णुहि॑ न ते॒ वज्रो॑ नि य॒सते॑ ।
 इन्द्र॑ नृ॒ग्नं हि॑ ते श॒वो ह॒नो वृ॒त्रं जया॑ अपो॒र्च॑न्ननु॒ स्वरा॒ज्यम् ॥५॥
 यदु॒दीर॑त आ॒जयो॑ धृ॒ष्णवे॑ धी॒यते॑ ध॒नम् ।
 यु॒ह॒स्वा म॑दच्यु॒ता ह॒रो क॑ ह॒नः कं॑ वसो॒ दधो॑स्मा॒ इन्द्र॑ वसो॒ दधः॑ ॥६॥

410. Itthā ho soma inmado brahma cakāra vardhanam.
 Śaviṣṭha vajrinnojasā pṛthivyā niḥ śaśā ahimarcannanu
 svarājyam.²
 (Cf. Rv I.80.1)
411. Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ.
 Taminmahastvājīṣūtimarbhhe havāmahe sa vājeṣu pra
 no-visat.³
 (Cf. S. 1002; Rv I.81.1; Av. XX.56.1)
412. Indra tubhyāmidadrivonuttam vajrinvīryam.
 Yaddha tyam māyinam mṛgam tava
 tyanmāyayāvadhīrarcannanu svarājyam.⁴
 (Cf. Rv I.80.7)
413. Prehyabhīhi dhr̥ṣṇuhi na te vajro ni yam sate.
 Indra nṛmṇaṁ hi te śavo hano vṛtram jayā
 apo-rcannanu svarājyam.⁵
 (Cf. Rv I.80.3)
414. Yadudīrata ājayo dhr̥ṣṇave dhīyate dhanam.
 Yaṅkṣvā madacyutā harī kāmhanah kam vasau
 dadho-smāṁ indra vasau dadhah.⁶
 (Cf. S. 1004; Rv I.81.3; Av. XX.56.3)

410. O lower self, great in strength and adamant in determination, when the learned preceptor, with his sweet exhilarating expressions encourages you, you would succeed in expelling darkness from your inner region, manifesting your own sovereignty.²
(Cf. Rv I.80.1)
411. For bliss and strength, men glorify the resplendent self, destroyer of evil and ignorance. Verily, we invoke Him in conflicts, whether great or small, so that He may come to our aid and defence in noble deeds.³
(Cf. S. 1002; Rv I.81.1)
412. O resplendent self, seated on the lofty hill, possessor of firm determination, verily, your prowess is undisputed since you, with your skill, have slain that deceptive beast of ignorance, manifesting your own sovereignty.⁴
(Cf. Rv I.80.7)
413. May, you, O lower self, hasten, assail and subdue. Your adamant determination cannot fail. O resplendent self, your manliness is your strength; may you destroy the evil ignorance with a control over your actions, manifesting your own sovereignty.⁵
(Cf. Rv I.80.3)
414. When struggles are on foot, benefits from you accrue to those alone who are bold. May you yoke in the sun your wildly-galloping horses. Some you would subdue, and others you would enrich. May you, resplendent self, make us rich.⁶
(Cf. S. 1004; Rv I.81.3)

अक्ष॑न्नमी॒मदन्त॑ ह्य॒व प्रि॒या अधू॑षत ।
 अस्तो॑षत स्व॒भानवो॑ वि॒प्रा नवि॑ष्ठया म॒ती योजा॑ न्विन्द्र ते ह॒री ॥७॥
 उपो॑ पु शृ॒णुही॑ गि॒रो मघ॑वन्मा॒तथा इ॒व ।
 कदा॑ नः स॒नृता॑वतः कर इ॒दर्य॑यास इ॒द्योजा॑ न्विन्द्र ते ह॒री ॥८॥
 चन्द्र॑मा अ॒प्स्वा॒न्तरा॑ सु॒पर्णो॑ धावते दि॒वि ।
 न वो॑ हिर॒ण्यने॑मयः प॒दं वि॑न्दन्ति विद्यु॒तो वि॑त्तं मे अ॒स्य रो॑दसी ॥९॥
 प्रति॑ प्रि॒यत॑मꣳ रथं वृष॑णं वसु॒वाहन॑म् ।
 स्तोता॑ वाम॒भिनो॑वृषि॒ स्तोमै॑भिर्भूषति॒ प्रति॑माध्वी मम श्रु॒तꣳ हव॑म् ॥१०॥

415. Akṣannamomadanta hyaba priyā adhūṣata.
 Astoṣata svabhānavo viprā naviṣṭhayā matī yojā
 nvindra te harī.⁷
 (Cf. Rv I.82.2; Yv. III.51; Av. XVIII.4.61)
416. Ūpo ṣu śṛṇuhī giro maghavanmātathā iva.
 Kadā naḥ sūnṛtāvataḥ kara idarthayāsa idyojā nvindra
 te harī.⁸
 (Cf. Rv I.82.1)
417. Candramā apsvām-ntarā suparṇo dhāvate divi.
 Na vo hirāṇyanemayaḥ padam vindanti vidyuto vittam
 me asya rodasī.⁹
 (Cf. Rv I.105.1; Yv. XXXIII.90; Av. XVIII.4.89)
418. Prati priyatamaṁratham vṛṣaṇam vasuvāhanam.
 Stotā vāmaśvināvṛṣi stomebhirbhūṣati prati mādhvī
 mama śrutamhavam.¹⁰
 (Cf. S. 1743; Rv V.75.1)

415. The sense-organs had their sufficient enjoyment through the pleasure you have given to them. And under the thrill of joy, they have glorified you with commendatory thoughts. So, now, O resplendent self (the lower self), it is high time that you put restraint on them.⁷
(Cf. Rv I.82.2)
416. Listen to our praise, O bounteous self. Trust us as your own. Since you have inspired us with true speech, you are addressed with the same. So quickly yoke your horses (restrain sense-organs).⁸
(Cf. Rv I.82.1)
417. The graceful moon moves with speed in the interspace, while the sun with beauteous wings rides above in the celestial region. The lightning with its golden flash is not aware of your extensive realm. Why this, may I know, O earth and heaven?⁹
(Cf. Rv I.105.1)
418. The sage, your worshipper, graces with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lover of sweetness, hear my invocation.¹⁰
(Cf. S. 1743; Rv V.75.1)

(४) ऋतुर्वा ददाति:

- (१-८) महर्ष्याः भस्वा ददाते: (१, ७) प्रथमासप्तम्योर्मोऽग्निः, (२, ४) द्वितीयाष्टतुर्व्योरेन्द्रो विमदः,
 (१) क्षीयाया आग्नेयः सत्यश्रवाः, (५-६) पञ्चमीषष्ठयो राहृग्नो गीतमः, (८) महर्ष्याश्च सौतृषः कुत्स-
 बर्हिषो बामदेव्योऽहोमुग्धा ऋषयः । (१-२, ७) प्रथमाद्वितीयासप्तमीनामग्निः, (२) क्षीयाया
 उवा, (४) ऋतुर्व्याः सोमः, (५-६) पञ्चमीषष्ठयोऽग्निः, (८) महर्ष्याश्च विषे देवा तिष्ठोक्ता
 वार्यमनिषवल्पा देवताः । (१, १, ५-७) प्रथमातृतीययोः पञ्चम्यादितृचस्य च
 पथ्यापङ्क्तिः, (२, ४) द्वितीयाष्टतुर्व्योऽपस्तारपङ्क्तिः,
 (८) महर्ष्याश्चोपरिष्टाद्बृहती छन्दसि ॥

आ ते अ॒ग्न इ॒धीम॑हि द्यु॒मन्तं॑ दे॒वाज॑रम् ।
 यद्ध॑ स्या ते प॒नीय॑सी स॒मिद्धी॑दयति द्यवीषं॑ स्तो॒तृभ्य॑ आ भ॑र ॥१॥
 आ॒ग्नि न॑ स्ववृ॒क्तिभि॑र्होतारं त्वा वृ॒णीम॑हे ।
 शी॒रं पा॑व॒कशो॑चिषं वि वो म॑दे यद्दे॒षु स्तो॑र्णब॒र्हिषं॑ वि॒वक्ष॑से ॥२॥
 म॑हे नो अ॒थ बो॑धयोषो रा॒ये दि॑वि॒त्मती॑ ।
 यया॑ चि॒मो अबो॑धयः स॒त्यश्र॑वसि वा॒य्ये सु॒जाते॑ अ॒श्वसू॑नृते ॥३॥

Khaṇḍa VIII

Daśatī 4

419. Ā te agna idhīmahi dyumantam devājaram
 Yaddha syā te panīyasī samiddhīdayati dyaviṣam
 stotr̥bhya ā bhara. 1
 (Cf. S. 1022; Rv V.6.4; Av. XVIII.4.88)
420. Āgnim na svavṛktibhirhotāram tvā vṛnīmahe.
 Śīram pāvakaśociṣam vi vo made yajñeṣu
 stīr̥nabarhiṣam vivekṣase.
 (Cf. Rv X.21.1)
421. Mahe no adya bodhayoṣo rāye divitmatī.
 Yathā cinno abodhayaḥ satyaśravasi vāyve sujāte
 aśvasūnṛte. 3
 (Cf. S. 1740; Rv V.79.1)

Khaṇḍa VIII**Daśati 4**

419. O adorable Lord, we kindle your light, bright and undiminishing, so that its blazes keep shining deep in our hearts. May you, O Lord, grant nourishment to those, who adore you.¹
(Cf. S. 1022; Rv V.6.4)
420. O fire-divine, we invoke you with our prayful hymns at this pure sacred place of worship, fully furnished for accomplishing benevolent works and for spiritual delight; you are the underlying basis, pure and brightly shining. Verily, you are great.²
(Cf. Rv X.21.1)
421. O radiant dawn, awaken us today for ample riches in like manner, as you have awakened us in days of old, O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge.³
(Cf. S. 1740; Rv V.79.1)

भद्रं नो अपि वातय मनो दक्षमुत क्रतुम् ।
 अथा ते सख्ये अन्धसो वि वो मदे रणा गावो न यवसे विवक्षसे ॥४॥
 कृत्वा महा५ अनुष्वधं भीम आ वावृते शवः ।
 श्रिय ऋष्व उपाकयोनिं शिप्री हरिवां दधे हस्तयोर्वज्रमायसम् ॥५॥
 स घा तं वृषण५ रथमधि तिष्ठाति गोविदम् ।
 यः पात्र५ हारियोजनं पूर्णमिन्द्रा चिकेतति योजा न्विन्द्र ते हरी ॥६॥
 अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।
 अस्तमवन्त आशवोस्तं नित्यासो वाजिन इष५ स्तोतृभ्य आ भर ॥७॥
 न तम५हो न दुरितं देवासो अष्ट मर्त्यम् ।
 सजोषसो यमयमा मित्रो नयति वरुणो अति द्विषः ॥८॥

422. Bhadram no api vātaya mano dakṣamuta ṛtum.
 Athā te sakhye andhaso vi vo made raṇā gāvo na yavase
 vivakṣase.⁴
 (Cf. Rv X.20.1; 25.1)

423. Kratvā mahām anuṣvadham bhīma ā vāvṛte śvaḥ.
 Śriya ṛṣva upākayorni śiprī harivām dadhe
 hastayorvajramāyasam.⁵
 (Cf. Rv I.81.4)

424. Sa ghā tam vṛṣaṇam ratham adhi tiṣṭhāti govidam.
 Yaḥ pātram hariyojanam puṇam indrā ciketati yojā
 nvindra te harī.⁶
 (Cf. Rv I.82.4)

425. Agnim tam manye yo vasurastam yam yanti dhenavaḥ.
 Astam arvanta āśavostam nityāso vājinam iṣaṁ
 stotr̥bhya ā bhara.⁷
 (Cf. S. 1737; Rv V.6.1; Yv. XV.41)

426. Na tamaṁho na duritam devāso aṣṭa martyam.
 Sa-joṣaso yam aryamā mitro nayati varuṇo ati diviṣaḥ.⁸
 (Cf. Rv X.126.1)

422. O blissful Lord, grant us a pure mind and give us energy and wisdom, let men take delight in your love, at your great carouse, like cattle in fresh pasture, you are verily great.⁴
(Cf. Rv X.20.1; 25.1)
423. Mighty in brave actions, and terrible in discipline, He the resplendent self, has raised His strength through nourishments. He is the lord of strong vital powers. Yoked with bright horses to the chariot of the inner realm, He has a firm grasp in both of His hands over the bolt of determination whilst He works for prosperity.⁵
(Cf. Rv I.81.4)
424. O resplendent self, in the chariot of the body, you have been fully provided with both nourishment and enjoyment through the sense-organs. May the mind ascend that chariot which has a container full of enjoyment and proper nourishment for the yoked horses. Therefore, now, O resplendent self, may you put your horses under control.⁶
(Cf. Rv I.82.4)
425. I glorify that adorable Lord, who provides habitation; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you.⁷
(Cf. S. 1737; Rv V.6.1)
426. Neither peril nor sorrow, O enlightened, affect the man with whom law-abiding, friendly and virtuous men are pleased; being alike pleased, they of one accord, conduct him beyond the reach of his enemies.⁸
(Cf. Rv X.126.1)

(५) पञ्चमी दक्षातिः

- (१-१०) दशार्चाया अस्या दक्षतेः (१, ३-५, १०) प्रथमाया ऋषस्तृतीयावितृषस्य दशम्याधैश्वरयो यिष्याग्रवा,
 (२, ६) द्वितीयापचधोस्तेष्टुष्यपौलुस्ती राजानो व्यस्यग्नसदस्त्, (७) सप्तम्या वैश्वारुणो वसिष्ठः, (८)
 अष्टम्या गौतमो वामदेवः, (९) नवम्याश्वातुत्तगोत्रा वासिन ऋषयः । (१) प्रथमायाः सोममित्रपूष-
 भगाः, (२) द्वितीयाया इन्द्रः, (३) तृतीयाया विश्वे देवाः सोमो वा, (४) चतुर्थाः सोमोऽथो
 वा, (५) पञ्चम्याः सोमो भगो वा, (६) षष्ठ्या इन्द्रः सोमो वा, (७) सप्तम्या
 मरुतः, (८) अष्टम्या भग्निः, (९) नवम्याः सविता, (१०) दशम्याश्च
 सोमो देवताः । (१, ३-५, ७, १०) प्रथमायास्तृतीयावितृषस्य सप्तमी-
 दशम्योश्चाक्षरपङ्क्तिः, (२, ६) द्वितीयापचधोः पिपीलिकमव्यानुदुप्,
 (८) अष्टम्याः पदपङ्क्तिः, (९) नवम्याश्च पुरउष्णिक् उन्दांसि ॥

परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय ॥१॥
 पर्यु पु प्र धन्व वाजसति परि वृत्राणि सक्षणिः । हिषस्तरध्या ऋणया न ईरसे ॥२॥
 पवस्व सोम महान्तसमुद्रः पिता देवानां विश्वाभि धाम ॥३॥
 पवस्व सोम महे दक्षायाश्चो न नित्तो वाजी धनाय ॥४॥

Khaṇḍa IX

Daśati 5

427. Pari pra dhanvendrāya soma svādur mitrāya pūṣṇe bhagāya.₁
 (Cf. S. 1367; Rv IX.109.1)
428. Paryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ.
 Dviṣastaradhyā ṛṇayā na īrase.₂
 (Cf. S. 1364; Rv IX.110.1; Av. V.6.4)
429. Pavasva soma mahānt samudrah pitā devānām viśvābhi dhāma.₃
 (Cf. S. 1241; Rv IX.109.4)
430. Pavasva soma mahe dakṣāyāśvo na nikto pājī dhanāya.₄
 (Cf. S. 1332; Rv IX.109.10)

Khaṇḍa IX**Daśati 5**

427. O sweet elixir of divine love, march onward with your flowing stream, with the blessings of the supreme Lord who is resplendent, friendly, nourishing and gracious, and stay on in the cosmic container.¹
(Cf. S. 1367; Ṛv IX.109.1)
428. O elixir of divine force, may you flow all around to bring us sustenance. Gifted with endurance, subdue our opponents and acquit our debts. May you come and disperse our enemies.²
(Cf. S. 1364; Ṛv IX.110.1)
429. O elixir of life, an ocean of divine sap (or the shedder of rains), our protector and preserver, may Nature's entire creation ever remain fully blessed with your constant flow.³
(Cf. S. 1241; Ṛv IX.109.4)
430. O elixir of life, you have been cleansed with water like a horse. May you constantly flow to bestow on us intelligence, strength and wealth.⁴
(Cf. S. 1332; Ṛv IX.109.10)

इन्दुः पविष्टं चारुमेदायापामुपस्थे कविर्भगाय ॥५॥
 अनु हि त्वा सुतं सोमं मदामसि महे समर्यराज्ये ।
 वाजां अभि पवमानं प्र गाहसे ॥६॥
 क ई व्यक्ता नरः सनीडा रुद्रस्य मर्या अथा स्वधाः ॥७॥
 अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रं हृदिस्पृशम् । ऋध्यामा त ओहैः ॥८॥
 आधिर्मर्या आ वाजं वाजिनो अगमं देवस्य सवितुः सवम् । स्वर्गां अर्वन्तो जयत ॥९॥
 पवस्व सोम द्युम्नी सुधारा महां अवीनामनुष्यैः ॥१०॥

॥ इति पञ्चमस्यार्चः प्रपाठकः ॥

431. Induḥ paviṣṭa cārur madāyāpām upasthe kavir bhagāya.⁵
(Cf. Rv IX.109.13)
432. Anu hi tvā sutaṁ soma madāmasi mahe samaryarājye. Vājāṁ abhi pavamāna pra gāhase.⁶
(Cf. S. 1366; Rv IX.110.2)
433. Ka īm vyaktā naraḥ sanīḍā rudrasya maryā athā svasvāh.⁷
(Cf. Rv VII.56.1)
434. Agne tam adyāśvam na stomaiḥ kratum na bhadraṁ hṛdisprśam. Rḍhyāmā ta ohaih.⁸
(Cf. S. 1777; Rv IV.10.1; Yv. XV.44; XVII.77)
435. Āvirmaryā ā vājam vājino agmam devasya savituh savam. Svargaṁ arvanto jayata.⁹
436. Pavasva soma dymnī sudhāro mahāṁ avīnām anupūrvyah.¹⁰
(Cf. Rv IX.109.7)

Here ends Khaṇḍa IX of Adhyāya IV and also ends Daśati 5 and Ardha I of Prapāthaka V.

431. This divine elixir, the enlightener, the beloved, flows forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse.⁵ (Cf. Rv IX.109.13)
432. In turn, we glorify you, O elixir, when effused. May you destroy our evil tendencies, O flowing elixir, and defend your great sovereignty over men.⁶ (Cf. S. 1366; Rv IX.110.2)
433. Who are these persons, the radiant, the brave, the dwellers in one abode, the offsprings of cosmic vitality, friends of men, and (who come, as if) mounted on noble steeds.⁷ (Cf. Rv VII.56.1)
434. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection.⁸ (Cf. S. 17.77; Rv IV.10.1)
435. O creator and impeller Lord; your devotees with all their spiritual attainments have assembled before with the ultimate objective of obtaining the supreme bliss of heaven and they crave for your blessings.⁹
436. O elixir of divine life, brilliant and shining, may you with your copious streams, flow as ever through the great cosmic fleecy woollen filter.¹⁰ (Cf. Rv IX.109.7)

Here ends Khanda IX of Adhyāya IV and also ends Daśati 5 of Prapāṭhaka V and also ends its Ardha I.

(१) षष्ठी दशतिः

- (१-१०) दशार्चाया अस्या दशतिः (१) प्रथमाया ऋचो मैत्रावरुणो वसिष्ठः, (२) द्वितीयाया ऐन्द्रः ऋषभः, (३-४) तृतीयाचतुर्थ्योर्वात्रेयोऽवस्त्युः, (५) पञ्चम्याः परमेष्ठी प्रजापतिः, (६-७) षष्ठीसप्तम्योराग्निरसः संवर्तः, (८) अष्टम्या वैश्वमित्रो मनुजंछन्दाः, (९) नवम्या मण्यस्याना देवगणा मरुताः, (१०) दशम्याश्वाङ्गिरस उज्जवापुत्र ऋषयः । (१-३, ५) प्रथमादितृचस्य पञ्चम्याश्चेन्द्रः, (४) चतुर्थ्यास्तृचः, (६) षष्ठ्या वाग् विश्वे देवा वा, (७) सप्तम्या वाग् उषा वा, (८-९) अष्टमीनवम्योर्मरुतः, (१०) दशम्याश्चेन्द्रो हव्यहा देवताः । (१, ६-७) प्रथमाषष्ठीसप्तमीनां विष्टारपङ्क्तिः, (२) द्वितीयाया गावत्री, (३-५, ८-१०)

तृतीयादितृचस्याष्टम्यादितृचस्य च त्रिष्टुप् छन्दांसि ॥

वि॑श्वतो॒दावन्वि॑श्वतो न आ भर॑ यं त्वा श॑विष्ठमीमहे ॥१॥

एष॑ ब्र॒ह्मा य ऋ॑त्वि॒य इन्द्रो॑ नाम श्रु॒तो गृ॑णे ॥२॥

ब्र॒ह्माण इन्द्रं॑ मह॒यन्तो अर्के॑रवर्द्धयन्नहये॑ हन्त॒वा उ ॥३॥

अन॑वस्ते रथम॒श्वाय तक्षु॑स्त्वष्टा वज्रं॑ पुरु॒हूत द्यु॑मन्तम् ॥४॥

शं पदं॑ मघ॒ २ रयी॑षिणे न कामम॒व्रतो हि॑नोति न स्पृ॒शद्रयि॑म् ॥५॥

PRAPĀTHAKA V: ARDHA II

Khaṇḍa X

Daśati 6

437. Viśvato dāvan viśvato na ā bhara yañ tvā śaviṣṭam
īmahe.₁

438. Eṣa brahmā ya ṛtviya indro nāma śruto gr̥ṇe.₂
(Cf. S. 1768)

439. Brahmāṇa indram mahayanto arkair avardhayann
ahaye hantavā u.₃
(Cf. Rv V.31.4)

440. Anavaste ratham aśvāya takṣus tvaṣṭā vajram puruhūta
dyumantam.₄
(Cf. Rv V.31.4)

441. Śam padam magham rayiṣiṇe na kāmam avrato hinoti
na spr̥śad. rayim.₅

PRAPĀṬHAKA V: ARDHA II**Khaṇḍa X****Daśati 6**

437. O bounteous, giver from all sides, from every side, bring to us blessings. We invoke you as you are the strongest.¹
438. The Supreme Lord; the giver of seasonal blessings, also known for His resplendence, is renowned for His magnanimity; Him alone we offer our prayers.²
[Cf. S. 1768]
439. For killing the serpent of nescience, we adore the resplendent Lord with our verses, and thus the learned persons extol the Supreme Lord.³
[Cf. Ṛv V.31.4.(ii)]
440. O resplendent, dear to all, the divine artisans fabricate your chariot and yoke to it sturdy horses. The ammunition-technician has designed your radiant thunder-weapons.⁴
[Cf. Ṛv V.31.4 (i)]
441. Peace, pleasure and affluence is for him who longs and also gives to others these favours. The defiant offender does not evoke His love, nor wins his way to the aspired riches.⁵

सदा गावः शुचयो विश्वधायसः सदा देवा अरेपसः ॥६॥
 आ याहि वनसा सह गावः सचन्त वत्तनि यदूधभिः ॥७॥
 उप प्रक्षे मधुमति क्षियन्तः पुष्येम रयि धीमहे त इन्द्र ॥८॥
 अर्चन्त्यर्कं मरुतः स्वर्का आ स्तोभति श्रुता युवा स इन्द्रः ॥९॥
 प्र व इन्द्राय वृत्रहन्तमाय विप्राय गाथं गायत यं जुजोषते ॥१०॥

442. Sadā gāvaḥ śucayo viśvadhāyasah sadā devā arepasah.⁶
443. Ā yāhi vanasā saha gāvaḥ sacanta varttanim yad ūdhabhiḥ.⁷
(Cf. Rv X.172.1)
444. Upa prakṣe madhumati kṣiyantaḥ puṣyema rayim dhīmahe ta indra.
(Cf. S. 1115)
445. Arcantyarkam marutaḥ svarkkā ā stobhati śruto yuvā sa indrah.⁹
(Cf. Ś. 1114)
446. Pra va indrāya vṛtrahantamāya viprāya gātham gāyata yam jujoṣate.¹⁰
(Cf. S. 1113)

442. The cows (the sense organs) are ever pure and the nourishers of all, the enlightened persons are ever free from blemishes and evil desires.⁶
443. Come, O dawns, with all your dewy charm; Let the rays which are full of radiance, as udders of cow, accompany your chariot.⁷
(Cf. Rv X.172.1)
444. O resplendent Lord; may we, staying in luxurious and comfortable dwellings further increase our affluence and always think of you.⁸
(Cf. S. 1115)
445. The cloud-bearing winds with their light and thunder chant out their praises and the resplendent, renowned and young sun also responds.⁹
(Cf. S. 1114)
446. Sing to your resplendent sun (or Lord), the mightiest slayer of clouds (or nescience). May you appreciate the glory of the wise chanter for the tunes, as are acceptable to the listener.¹⁰
(Cf. S. 1113)

(७) सप्तमी दशतिः

(१-१०) दशर्चाया अस्या दशतिः (१) प्रथमाया ऋचः काण्वः पृथग्भः, (२) द्वितीयाया गौणायनो लीणायनो वा वन्धुः, (३-४) तृतीयायतुष्योः प्रजापतिः, (५) पञ्चम्या आङ्गिरसः संवतः, (६) षष्ठया आप्त्यो भुवनो भीवतः साधनो वा, (७) सप्तम्या ऐन्दुः कवचः, (८) अष्टम्या बार्हस्पत्यो मरुदाङ्गः, (९) नवम्या आत्रेय इवः, (१०) दशम्याश्च वैशाखरुणो वसिष्ठः प्रजापतिर्वा ऋषयः । (१-३) प्रथमादितुषस्वामिः, (४) वतुष्यो विश्वे देवाः प्रजापतिर्वा, (५) पञ्चम्या ऋषयः, (६) षष्ठया विश्वे देवा इन्द्रो वा, (७-८, १०) सप्तम्यष्टमी-दशमीनामिन्द्रः, (९) नवम्याश्च मित्रावरुणौ देवताः । (१, ४, ७) प्रथमावतुषीसप्तमीनां गायत्री, (२, ५) द्वितीयापञ्चम्योर्विष्टारपङ्क्तिः, (३) तृतीयाया आसुरी गायत्री, (६) षष्ठया ज्योतिष्मती विष्टुप्, (८-९) अष्टमीनवम्योऽग्निष्टुप्, (१०) दशम्याधैरुपदा गायत्री छन्दांसि ॥

अ॒चेत्य॑मि॒श्रि॒कृति॑र्हव्य॒वाङ्ग॑ सु॒म॒द्र॒धः ॥१॥

अ॒मे त्वं नो अ॒न्तम॑ उ॒त त्रा॒ता शि॒वो भु॒वो वरू॑थ्यः ॥२॥

भ॒गो न चि॒त्रो अ॒भिर्म॑हो॒नां द॒धाति॑ रत्न॒म् ॥३॥

वि॒श्वस्य॑ प्र॒ स्तो॒भ पु॒रो वा स॒न्यदि॑ वे॒ह नू॒नम् ॥४॥

उ॒षा अप॑ स्व॒सुष्ट॑मः स॒ व॒र्त्तय॑ति व॒र्त्तनि॑ सु॒जा॒तता॑ ॥५॥

Khaṇḍa XI

Daśati 7

447. Acetyagniś cikitiṛ havyavāḍ na sumadrathah.¹
(Cf. Rv VIII.56.5)

448. Agne tvam no antama uta trātā śivo bhuvo varūthyah.²
(Cf. S. 1107; Rv V.24.1; Yv. III.25; XV.48; XXV.47)

449. Bhago na citro agniṛ mahonām dadhāti ratnam.³

450. Viśvasya pra stobha puro vā san yadi veva nūnam.⁴

451. Uṣā apa svasuṣṭamah sam varttayati varttaniṛ
sujātata.⁵
(Cf. Rv X.172; 4; Av. XIV.12.1)

Khaṇḍa XI**Daśati 7**

447. The fire-divine, the wise and dynamic, the conveyor of the chariot of sacred offerings, comes to shine in the form of the sun.¹
(Cf. Rv VIII.56.5)
448. O adorable Lord, be our nearest friend, a protector, reliable and acceptable, benefactor and a gracious friend.²
(Cf. S. 1107; Rv V.24.1)
449. Among the great ones, wonderful like the sun, and superb like the adorable fire — may He provide us with precious riches.³
450. Far off or close by, may you verily destroy the dwellings of all the wicked.⁴
451. Dawn drives away the darkness of her sister night, and through her inborn benevolence, she makes her retrace her usual path.⁵
(Cf. Rv X.172.4)

इ॒मा नु॑ कं॒ भुव॑ना सी॒षधे॑मेन्द्र॒श्च वि॑श्वे च दे॒वाः ॥६॥
 वि॒ स्नु॑तयो॒ यथा॑ प॒थ इन्द्र॑ त्व॒द्यन्तु॑ रा॒तयः॑ ॥७॥
 अ॒या वा॒जं दे॒वहि॑त॒ः स॒नेम॑ म॒देम॑ श॒तहि॑माः सु॒वीराः॑ ॥८॥
 ऊ॒र्जा मि॒त्रो वरु॑णः पि॒न्वते॑दाः पी॒वरी॑मिषं कृ॒णु॒ही न॑ इन्द्र ॥९॥
 इन्द्रो॑ वि॒श्वस्य॑ राजति ॥१०॥

452. Imā nu kam bhuvanā sīṣadhemendraśca viśve ca devāḥ.⁶
 (Cf. Ś. 1110; Rv X.157.1; Yv. XXV.46; Av. XX.63.1; 124.4)

453. Vi srutayo yathā patha indra tvad yantu rātayah.⁷
 (Cf. S. 1770)

454. Athā vājam devahitaṁ sanema madema śatahimāḥ suvīrāḥ.⁸
 (Cf. Rv VI.17.15; Av. XIX.12.1; XX.63.3; 124.6)

455. Ūrjā mitro varuṇaḥ pinvatedāḥ.
 pīvarīm iṣam kṛṇuhī na indra.⁹

456. Indro viśvasya rājati.¹⁰
 (Cf. Yv. XXXVI.8)

452. May we, along with the resplendent power behind the Sun and the universal bounties of Nature, bring into subjugation all these worlds.⁶
(Cf. S. 1110; Ṛv X.157.1)
453. Like small channels of water streaming out of a big water source, in the same way, O resplendent Lord, may wealth of prosperity flow out from you in multiforms.⁷
(Cf. S. 1770)
454. May we, by this prayer, obtain food by your grace; may we, blessed with excellent progeny, be happy for a hundred winters.⁸
(Cf. Ṛv VI.17.15)
455. O Lord of resplendence, O Lightning and O waters, let energy flow from you for our plentiful food and nourishment.⁹
456. Since the resplendent Lord is the Sovereign head of the entire creation.¹⁰
(Cf. Yv. XXXVI.8)

(८) महमी ददाति

- (१-१०) दशार्चाया मत्स्या दशतोः (१, १०) प्रथमादशम्योः शीनको घृत्समवः, (२) द्वितीयाया भाङ्गितो गौः, (३, ५, ९) तृतीयापञ्चमीनवमीनां देवोदासिः पशुच्येयः, (४) चतुर्थ्याः काश्यपो रेमः, (६) षष्ठ्या भाषेय पश्यामस्त, (७) सप्तम्याः पशुच्येयितानतः, (८) महम्याध बैधामित्रो नकुल कषयः । (१) प्रथमाया विष्णुः, (२-५, १०) द्वितीयादिषतसृणां दशम्याधेन्द्रः, (६) षष्ठ्या इन्द्रो विष्णुर्वा, (७) सप्तम्याः सोमः, (८) महम्याः सविता, (९) नवम्याधामिर्बलः । (१, ३, ८, १०) प्रथमातृतीया हवीदशमीनामहिः, (२, ४, ६) द्वितीयाचतुर्थीषष्ठीनामतिवगती, (५, ७, ९) पञ्चमीसप्तमीनवमीनाम्नात्यदिश्वम्नांसि ॥

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृप्त्यसोगमपिबद्विष्णुना सुतं यथावशम् ।
 स ईममाद महि कर्म कर्तवे महामुरुः सैनः सश्वदेवो देवः सत्य इन्द्रः सत्यमिन्द्रम् ॥१॥
 अयं सहस्रमानवो दशः कवीनां मतिर्ज्योतिर्विधर्म ।
 ब्रध्नः समीचीरुषसः समैरयदरेपसः सचेतसः स्वसरे मन्युमन्तश्चिता गोः ॥२॥
 एन्द्र याह्युप नः परावतो नायमच्छा विदथानीव सत्यतिरस्ता राजेव सत्यतिः ।
 हवामहे त्वा प्रयस्वन्तः सुतेष्वा पुत्रासो न पितरं वाजसातये मः हिष्टं वाजसातये ॥३॥

Khaṇḍa XII

Daśati 8

457. Trikadrukeṣu mahiṣo yavāśiram tuviśuṣmas tṛmpat somam apibad viṣṇunā sutam yathāvaśam.

Sa īm mamāda mahi karma karttave mahām uruṁ sainaṁ saścad devodevam satya induḥ satyam indram. 1
 (Cf. S. 1486; Rv II.22.1; Av. XX.95.1)

458. Ayaṁ sahasramānavo dśaḥ kavīnāṁ matir jyotir vidharma.

Bradhnah samīcīr uśasaḥ sāmairyaḍ arepasah sacetasah svasare manyumantaś citā goḥ. 2
 (Cf. Av. VII.22.1-2)

459. Endra yāhupa naḥ parāvato nāyamacchā vidathānīva satpatir astā rājeva satpatih.

Havāmahe tvā prayasvantaḥ suteṣvā putrāso na pitaram vājasātaye marhiṣṭham vājasātaye. 3
 (Cf. Rv I.130.1)

Khaṇḍa XII

Daśati 8

457. Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations, given thrice a day (morning, mid-day, and evening), similarly the resplendent lower self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent Self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine Self. True is the Self and true is the divine sap.¹
(Cf. S. 1486; Rv II.22.1)
458. The resplendent sun gives visibility to the thousands of human beings as he comes up. He is the source of inspiration to men of wisdom. He is all glorious and on his appearance everyone gets engaged in his daily duties; he knows the dwellings of the dawns. All the luminous bodies fade out as he shines.²
(Cf. Av. VII.22.1, 2)
459. Come to us from afar, O resplendent Lord, the protector of good; like a king, the protector of good, who comes back to one's home. We, the producers of food, are invoking you with our devotional prayers. Like sons inviting their fathers, we are inviting you for the procurement of food, — you the generous one for the procurement of abstract food.³
(Cf. Rv I.130.1)

तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कृतं श्रवांसि भूरि ।
 मंहिष्ठो गीर्भिरा च यज्ञियो ववर्त्त राये नो विश्वा सुपथा कृणोतु वज्री ॥४॥
 अस्तु श्रौषद् पुरो अग्निं धिया दध आ नु त्यच्छर्द्धो दिव्यं वृणीमह इन्द्रवायू वृणीमहे ।
 यद्ध क्राणा विवस्वते नाभा सन्दाय नव्यसे ।
 अध प्र नूनमुप यन्ति धीतयो देवा अच्छा न धीतयः ॥५॥
 प्र वो महे मतयो यन्तु विष्णवे मरुत्वते गिरिजा एवयामरुत् ।
 प्र शर्द्धाय प्र यज्यवे सुखादये तवसे भन्ददिष्टये धुनिव्रताय शवसे ॥६॥

460. Tam indram johavīmi maghavānam ugraṁ satrā
 dadhānam apratiṣkutam śravāṁsi bhūri.
 Maṁhiṣṭho gīrbhirā ca yajñiyo vavarṭta rāye no viśvā
 supathā kṛnotu vajrī.⁴
 (Cf. Rv VIII.97.13; Av. XX.55.1)

461. Astu śrausaṭ puro agnim dhiyā dadha ā nu
 tyaccharddho
 divyam vṛṇmaha indravāyū vṛṇīmahe.
 Yaddha krāṇā vivasvate nābhā sandāya navyase.
 Adha pra nūnam upa yanti dhītayo devaiṁ acchā na
 dhītayah.
 (Cf. Rv I.139.1)

462. Pravomahe matayo yantu viṣṇave
 Marutvate girijā evayāmarut.
 Pra śardhāya pra yajyave sukhādaye tavase
 bhandad iṣṭaye dhunivratāya śavase.⁶
 (Cf. Rv V.87.1)

460. Again and again, I invoke the strong bounteous resplendent Lord, who alone really possesses the irresistible might. May our songs draw Him nigh to us, He is the best bestower of wealth and worthy of worship. May He, the thunderer, make all our pathways pleasant for us.⁴
(Cf. Rv VIII.97.13)
461. May our prayers be heard. We meditate on the supreme adorable God and solicit the divine strength. We adore the resplendent and all-pervading God. In as much as the brilliant noble works have been performed by us, so may our prayers be heard by the divine powers, — may our prayers reach the divine ears.⁵
(Cf. Rv I.139.1)
462. O devotees, seekers of true knowledge, may you possess in large measures prayer-produced intellectual foresights for the sake of your large-heartedness, for the sake of selfless sacrifice, for your strength, for your potentialities for accomplishing noble works, for the enjoyment, for your smartness, for your well-being, for your all types of activities and for your mental powers.⁶
(Cf. Rv V.87.1)

अया रुचा हरिण्या पुनानो विश्वा द्वेषाँसि तरति सयुग्वभिः सूरौ न सयुग्वभिः ।
 धारा पृष्ठस्य रोचते पुनानो अरुषो हरिः ।
 विश्वा यद्रूपा परियास्यृक्कभिः सप्तास्येभिर्ऋक्कभिः ॥७॥
 अभि त्वं देवँ सवितारमोण्याः कविक्रतुमर्चामि सत्यसवँ रत्नधामभिः प्रियं मतिम् ।
 ऊर्ध्वा यस्यामतिर्भा अदिद्युतत्सवीमनि हिरण्यपाणिरमिमीत सुक्रतुः कृपा स्वः ॥८॥
 अग्निँ होतारं मन्ये दास्वन्तं वसोः सृनुँ सहसो जातवेदसं विप्रं न जातवेदसम् ।
 य ऊर्ध्वा स्वध्वरो देवो देवाच्या कृपा ।
 घृतस्य विभ्राष्टिमनु शुक्रशोचिष आजुह्वानस्य सर्पिषः ॥९॥

463. Ayā rucā harinyā punāno viśvā dveṣāṁsi tarati
 sayugvabhiḥ sūro na sayugvabhiḥ.
 Dhārā prṣṭhasya rocate punāno aruṣo hariḥ Viśvā
 yadrūpā pariāsyṛkvabhiḥ saptāsyebhir ṛkvabhiḥ.
 (Cf. S. 1590; Rv IX.111.1)

464. Abhi tyam devam savitāram oṇyoḥ kavikratum arcāmi
 satyasavam ratnadhām abhi priyam matim.
 Ūrdhvā yasyāmatir bhā adidyutat savīmani
 hiranyapāṇir amimīta sukratuḥ kṛpā svah. 8
 (Cf. Yv. IV.25; Av. VII.14.1-2)

465. Agnim hotāram manye dāsvantam vasoh sūnaṁ sahaso
 jātavedasam jipram na jātavedasam.
 Ya ūrddhvayā svadhvaro devo devācyā kṛpā.
 Ghṛtasya vibhrāṣtim anu śukraśociṣa ājuhvānasya
 sarpiṣah. 9
 (Cf. S. 1813; Rv I.127.1; Yv. XV.47; Av. XX.67.3)

463. The bright gold-tinted elixir, when filtered comes out in streams with its juices flowing out of it to overcome all enemies. Verily, it is like the sun with rays radiating all round (to dispel darkness). The stream of the effused elixir shines. The filtered green-tinted sap is resplendent, pervading through all constellations with grand splendour; — verily, with prayers in seven-metres (or seven-tunes) of high flown charm.⁷ (Cf. S. 1590; Rv IX.111.1)
464. O Lord, may these words of appreciation are for you, who are the bestower of every bounty, the creator and impeller of earth and heaven, the source of abstract divine knowledge, eternal source of True and Good, the abode of precious jewels and worldly-wealth, loving all round, praised by all intellectuals, — I adore you. Out of your superb glory and light, this inner matter, also starts illuming, and thereafter, through your supreme glory and skill, and by your grace, the celestial regions are duly meted out (i.e. created).⁸ (Cf. Yv. IV.25; Av. VII.14.1-2)
465. I venerate the divine energy-source, the inspirer of the supreme creation, the munificent giver of abodes. He, the creator, is aware of all that exists, like a sage. He is endowed with knowledge. He is the generator of the concept of worship. Through His lofty blaze produced by burning primeval and primordial fuel, He invokes and directs Nature's bounties to go ahead with creation.⁹ (Cf. S. 1813; Rv I.127.1)

तव त्यन्नयं नृतोप इन्द्र प्रथमं पूर्य दिवि प्रवाच्यं कृतम् ।
 यो देवस्य शवसा प्रारिणा असु रिणन्नपः ।
 भुवो विश्वमभ्यदेवमोजसा विदेदूर्जं शतक्रतुविदेदिषम् ॥१०॥

466. Tava tyannaryam nṛtopa indra prathamam pūrvyam divi pravācyam kṛtam.

Yo devasya śavasā prāriṇā asu riṇannapah.

Bhuvo viśvamabhyadevam ojasā vided ūrjam śatakratur vidediṣam.¹⁰

(Cf. Rv II.22.4)

Here ends Khaṇḍa XII of Adhyāya IV, and also ends Adhyāya IV. Also ends Daśati 8 of Prapāṭhaka V. Here ends the Aindra Kāṇḍa (Parva).

(९) नवमी दशतिः

(१-१०) दशर्चाया अस्या दशतिः (१, ४) प्रथमाचतुर्थ्योराग्नित्सोऽमहीयुः, (२) द्वितीयाया वैश्वामित्रो मधुच्छन्दाः,

(३) तृतीयाया वाक्पिर्भृगुर्भागवो जमदग्निर्वा, (५) पञ्चम्या आप्त्यसितः, (६) षष्ठ्या मारीचः कश्यपः, (७)

सप्तम्या भार्गवो जमदग्निः, (८) अष्टम्या आप्त्यसो हृदच्युतः, (९-१०) नवमीदशम्योः कश्यपोऽसितो

देवलो वा कश्यपः । (१, ४-५, ९-१०) प्रथमाचतुर्थ्यपिञ्जलीनवमीदशमीनां सोमः, (२)

द्वितीयायाः सोमेन्द्रो, (३, ६) तृतीयाचतुर्थ्योरिन्द्रसोमो, (७) सप्तम्याः श्वेनः, (८)

अष्टम्याश्च मरुतो वायुश्च देवताः । गापत्री छन्दः ॥

उच्चा ते जातमन्धसो दिवि सन्नम्या ददे । उग्रं शर्म महि श्रवः ॥१॥

स्वादिष्ठया मदिष्ठया पवस्व सोम धारया । इन्द्राय पातवे सुतः ॥२॥

PĀVAMĀNA KĀṆḌA [PARVA]

Adhyāya V

Khaṇḍa I

Daśati 9

467. Uccā te jātamandhaso, divi sadbhūmyā dade.

Ugraṁ śarma mahi śravah.¹

(Cf. S. 672; Rv IX.61.10; Yv. XXVI.16)

468. Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā.

Indrāya pātave sutah.²

(Cf. S. 689; Rv IX.1.1; Yv. XXVI.25)

466. That foremost accomplishment of yours, O Self, the delighter of all, deserves renown in heaven, when for the good of man, you arrest by force the breath of evil forces (the dark clouds), thereby sending down the rain of virtues. May the resplendent self overpower darkness of every corner with His radiance. May He, the accomplisher of hundred-fold selfless actions, procure vigour and procure food for us.¹⁰
(Cf. R II.22.4)

Here ends Khaṇḍa XII of Adhyāya IV, and also ends Adhyāya IV and ends Daśati 8 of Prapāṭhaka V.
ALSO ENDS AINDRA KĀṆḌA (PARVA).

PAVAMĀNA KĀṆḌA (PARVA)

Adhyāya V

Khaṇḍa I

Daśati 9

467. High is the birth of this sap of life; though set in heaven, it has come down to the earth with strong sheltering power, fame and sustenance.₁
(Cf. S. 672; Rv IX.61.10)
468. O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for the acceptance of the aspirant, the resplendent self.₂
(Cf. S. 689; Rv IX.1.1)

वृषा पवस्व धारया मरुत्वते च मत्सरः । विश्वा दधानं ओजसा ॥३॥
 यस्ते मदो वरेण्यस्तेनो पवस्वान्धसा । देवावीरघशसहा ॥४॥
 तिस्रो वाच उदीरते गावो मिमन्ति धेनवः । हरिरेति कनिक्रदत् ॥५॥
 इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः । अकस्य योनिमासदम् ॥६॥
 असौव्यश्शुर्मदायाप्सु दक्षो गिरिष्ठाः । इयेनो न योनिमासदत् ॥७॥
 पवस्व दक्षसाधनो देवेभ्यः पीतये हरे । मरुद्भ्यो वायवे मदः ॥८॥
 परि स्वानो गिरिष्ठाः पवित्रे सोमो अक्षरत् । मदेषु सर्वधा असि ॥९॥

469. Vṛṣā pavasva dhārayā marutvate ca matsarah.
 Viśvā dadhāna ojasā.³
 (Cf. S. 803; Rv IX.65.10)

470. Yaste mado vareṇyastena pavasvāndhasā.
 Devāvīr aghasaṁsahā.⁴
 (Cf. S. 815; Rv IX.61.19)

471. Tisro vāca udīrate gāvo mimanti dhenavaḥ.
 Harireti kanikradat.⁵
 (Cf. S. 869; Rv IX.33.4)

472. Indrāyendo marutvate pavasva madhumattamaḥ.
 Arkasya yonim āsadam.⁶
 (Cf. S. 1076; Rv IX.64.22)

473. Asāvyaṁśur madāyāpsu dakṣo giriṣṭhāḥ.
 Śyeno na yonim āsadat.⁷
 (Cf. S. 1008; Rv IX.62.4)

474. Pavasva dakṣasādhano devebhyaḥ pītaye hare.
 Marudbhyo vāyave madah.⁸
 (Cf. S. 919; Rv IX.25.1)

475. Pari svāno giriṣṭhāḥ pavitre somo akṣarat.
 Madesu sarvadhā asi.⁹
 (Cf. S. 1093; Rv IX.18.1)

469. May you, O showerer of benefits, flow in a stream for inspiring mortal men in general, and grant us riches by your superior might.³
(Cf. S. 803; Rv IX.65.10)
470. Flow onward with such of your juice as is exhilarating most excellent, dear to Nature's bounties and slayer of wicked people.⁴
(Cf. S. 815; Rv IX.61.19)
471. The priests utter the three sacred texts (the Rk, the Yajuhṣ and the Sāmans); the milch kine low on beeing milked, while the green-tinted elixir flows with roaring sound to the collecting vessel.⁵
(Cf. S. 869; Rv IX.33.4)
472. Flow, O drops of elixir, sweet-flavoured, for the resplendent self. Flow for men in general. Take your proper place in the spiritual sacrifice.⁶
(Cf. S. 1076; Rv IX.64.22)
473. This rapid (divine elixir) like mountain-born stream of water flows for exhilaration; it alights like a falcon on his own place of stay.⁷
(Cf. S. 1008; Rv IX.62.4)
474. O green-hued embrosia, the bestower of strength, may you flow for enjoyment of divine powers, such as vital principles and vital winds.⁸
(Cf. S. 919; Rv IX.25.1)
475. O elixir of bliss, with your habitation on hill-tops, when effused, you flow on the ultra-psychic woollen strainers. O nectar, you are the supreme sustaining among them who give us ecstatic delight.⁹
(Cf. S. 1093; Rv IX.18.1)

परि प्रिया दिवः कविर्वयांसि नस्यांहितः । स्वानैर्याति कविक्रतुः ॥१०॥

476. Pari priyā divaḥ kavir vayāṃsi naptiyor hitaḥ.
Svānair yāti kavikratuh.¹⁰
(Cf. S. 935; Rv IX.9.1)

(१०) दशमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच आनेयः इयावाचः, (२) द्वितीयाया आप्तवक्षितः,
(३, ८) तृतीयाष्टम्योपाङ्गिरसोऽमहीयुः, (४) ऋतुष्यां शरणिर्भृगुमार्गवो ब्रमदग्निर्वा, (५-६) पञ्चमीषष्ठयो-
मांतीचः कश्यपः, (७) सप्तम्याः काश्यपो निम्बुषिः, (९-१०) नवमीदशम्योश्च काश्यपोऽसितो देवतो
वा ऋषयः । (१-६, ९-१०) प्रथमादितृषद्वयस्य नवमीदशम्योश्च सोमः, (७) सप्तम्या
इन्द्रवापू, (८) अष्टम्याश्च वैश्वानरो देवता । गायत्री छन्दः ॥

प्र सोमासो मदच्युतः श्रवसे नो मघोनाम् । सुता विदथे अक्रमुः ॥१॥
प्र सोमासो विपश्चितोपो नयन्त उर्मयः । वनानि महिषा इव ॥२॥
पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने । विश्वा अप द्विपो जहि ॥३॥
वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे । पवमान स्वदेशम् ॥४॥

Khaṇḍa II

Daśati 10

477. Pra somāso madacyutaḥ śravase no maghonām.
Sutā vidathe akramuh.¹
(Cf. S. 769; Rv IX.32.1)
478. Pra somāso vipaścitoṣo ūrmayah.
Vanāni mahiṣā iva.²
(Cf. S. 764; Rv IX.33.1)
479. Pavasvendo vṛṣā sutāḥ kṛdhī no yaśaso jane.
Viśvā apa dviṣo jahi.³
(Cf. S. 778; Rv IX.61.28)
480. Vṛṣā hyasi bhānunā dyumantam tvā havāmahe.
Pavamāna svardrśam.⁴
(Cf. S. 784; Rv IX.65.4)

476. Not only wise, but you work with your penetrating wisdom; you are rightly pleased at the source where effusion takes place. The one who enjoys and accepts you is raised to the highest stature dear to heaven.¹⁰
(Cf. S. 935; Rv IX.9.1)

Khaṇḍa II

Daśati 10

477. May the elixir of love divine, full of exhilaration, be effused during all sacred performances. They rush forth for our sustenance, for us who are the organizers of sacrifice.¹
(Cf. S. 769; Rv IX.32.1)
478. The conscientious drops of divine love rush along like waves of water or like buffaloe to forests.²
(Cf. S. 764; Rv IX.32.1)
479. O mighty love divine, the showerer of benefits, may you make us celebrated amongst men and drive away all our adversaries.³
(Cf. S. 778; Rv IX.61.28)
480. We, the performers of noble selfless works, praise you, O purified elixir, brilliant with radiance. Verily, you are the showerer of blessings.⁴
(Cf. S. 784; Rv IX.65.4)

इ॒न्दुः पवि॑ष्ट चे॒तनः प्रि॒यः कवी॑नां म॒तिः । सृज॑द॒श्च रथी॑रिव ॥५॥
 अ॒सृक्ष॑त प्र वा॒जिनो॑ ग॒व्या सोमा॑सो अ॒श्वया॑ । शु॒क्रासो॑ वी॒रया॑शवः ॥६॥
 पव॑स्व दे॒व आयु॑षगिन्द्रं गच्छतु ते म॒दः । वायु॑मा रो॒ह धर्मे॑णा ॥७॥
 पव॑मानो अजी॒जनद्वि॑व॒श्वित्रं न त॑न्यतुम् । ज्योति॑र्वै॒श्वानरं॑ बृ॒हत् ॥८॥
 परि॑ स्वा॒नास इ॒न्दवो॑ म॒दाय॑ ब॒र्हणा॑ गिरा । म॒धो अर्ष॑न्ति धा॒रया॑ ॥९॥
 परि॑ प्रा॒सिष्य॑दत्कविः सिन्धो॑रूर्मावधिं श्रितः । का॒रं वि॒भ्रत्पु॑रु॒स्प्रृह॑म् ॥१०॥

॥ इति पञ्चमः प्रपाठकः ॥

481. Induḥ paviṣṭa cetanaḥ priyaḥ kavīnām matiḥ.
 Śrjad āsvam rathīriva.⁵
 (Cf. Ṛv IX.64.10)
482. Asṛkṣata pra vājino gavyā somāso āsvayā.
 Śukrāso vīrayāśavaḥ.⁶
 (Cf. S. 1034; Ṛv IX.64.4)
483. Pavasva deva āyusag indram gacchatu te madah.
 Vāyumā roha dharmanā.⁷
 (Cf. S. 1235; Ṛv IX.63.22)
484. Pavamāno ajījanad divaścitraṁ na tanyatum.
 Jyotir vaiśvānaram bṛhat.⁸
 (Cf. S. 889; Ṛv IX.61.16)
485. Pari svānāsa indavo madāya barhaṇā girā.
 Madho arṣanti dharayā.⁹
 (Cf. S. 1122; Ṛv IX.10.4)
486. Pari prāsiṣyadat kaviḥ sindhorūrmāvadhi śritah.
 Kārum bibhrat purusprham.¹⁰
 (Cf. Ṛv IX.14.1)

Here ends Daśati 10 and Ardha II of Prapāṭhaka V and also ends Prapāṭhaka V. Also ends Khaṇḍa II of Adhayāya V.

481. This divine elixir, the enlightener, the beloved, flow forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse.⁵ (Cf. Ṛv IX.64.10)
482. The powerful, brilliant, rapid divine elixir are effused in the hope of obtaining cattle, horses and have offspring.⁶ (Cf. S. 1034; Ṛv IX.64.4)
483. Flow, O brilliant elixir; let your exhilarating juice proceed intermittently to the resplendent Lord and rise with your supporting juice to superactivity.⁷ (Cf. S. 1235; Ṛv IX.63.22)
484. The pure elixir generates in heaven the great light, the guide of all men, as it were the marvellous thunder.⁸ (Cf. S. 889; Ṛv IX.61.16)
485. The blissful elixirs are effused and poured forth, in the midst of loud chants (of verses), and they proceed in a stream to excite exhilaration.⁹ (Cf. S. 1122; Ṛv IX.10.4)
486. The divine elixir of penetrating insight, when effused, flows widely round and is taken to the waves of a river (i.e. it is mixed with water) and with a thrilling sound pleasing to all, (it comes to a receptacle).¹⁰ (Cf. Ṛv IX.14.1)

Here ends Daśati 10 of Prapāṭhaka V and also its Ardha II; also here ends Prapāṭhaka V. Here also ends Khaṇḍa II of Adhyāya V.

अथ षष्ठः प्रपाठकः

(१) प्रथमा दशतिः

(१-१०) दशर्चाया अस्या दशतिः (१, ८-९) प्रथमाष्टमीनवमीनामाङ्गिरसोऽमहीयुः, (२) द्वितीयाया आङ्गिरसो बृहन्मतिः, (३) तृतीयायाः काश्यपोऽसितो देवलो वा, (४) चतुर्थ्या आङ्गिरसः प्रभूवसुः, (५) पञ्चम्याः काण्डो मेष्पातिपिः, (६-७) षष्ठीसप्तम्योः काश्यपो विभ्रुभिः, (१०) दशम्याआङ्गिरस उच्यते कश्यपः । (१) प्रथमाया देवाः, (२, ४-६, ९-१०) द्वितीयायाचतुर्थ्यादितुल्यस्य नवमीदशम्योश्च सोमः, (३) तृतीयाया इन्द्रः, (७) सप्तम्याः सूर्यः, (८) अष्टम्याश्चेन्द्रो बृषदा देवताः । गायत्री छन्दः ॥

उपो पुं जातमसुरं गोभिर्भङ्गं परिष्कृतम् । इन्दुं देवा अयासिषुः ॥१॥

पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः । शुम्भन्ति विप्रं धीतिभिः ॥२॥

आविशन्कलशं सुतो विश्वा अर्षन्नभि श्रियः । इन्दुरिन्द्राय धीयते ॥३॥

असर्जि रथ्यो यथा पवित्रे चम्बोः सुतः । काष्मन्वाजी न्यक्रमीत् ॥४॥

प्र यद्वावो न मूर्णयस्त्वेषा अयासो अक्रमुः । घ्नन्तः कृष्णामप त्वचम् ॥५॥

PRAPĀTHAKA VI: ARDHA I

Khaṇḍa III

Daśati 1

487. Upo ṣu jatam apturam gobhir bhaṁgam pariṣkṛtam.
Indum devā ayāsiṣuḥ.¹

(Cf. S. 762; 1335; Rv IX.61.13)

488. Punāno akramīd abhi viśvā mṛdho vicarṣaṇiḥ.
Śumbhanti vipram dhītibhiḥ.²

(Cf. S. 924; Rv IX.40.1)

489. Āviśan kalaśam suto viśvā arṣann abhi śriyaḥ.
Indur indrāya dhīyate.³

(Cf. Rv IX.62.19)

490. Asarji rathyo yathā pavitre camvoḥ sutaḥ.
Kārṣman vājī nyakramīt.⁴

(Cf. Rv IX.36.1)

491. Pra yad gāvo na bhūrṇayas tveṣā ayāso akramuḥ.
Ghnantaḥ kṛṣṇām apa tvacam.⁵

(Cf. S. 892; Rv IX.41.1)

PRAPĀTHAKA VI: ARDHA I

Khaṇḍa II **Daśati 1**

487. Sent forth by sacred waters, Nature's bounties approach this divine elixir, which is born with fullness, and is the demolisher (of evils) — the one adorned with milk and curds.¹
(Cf. S. 762; 1335; Rv IX.61.13)
488. The pure, all-seeing (divine elixir) overcomes all evils; may you honour this sage, the elixir, with holy songs.²
(Cf. S. 924; Rv IX.40.1)
489. This elixir while effused enters in the cosmic pitcher, brings an all round success, and stands and rests for the resplendent Lord.³
(Cf. Rv IX.62.19)
490. Pressed between the two wooden boards, the divine sap is squeezed out; it then passes to the ultra-psyhic filter for purification. In this respect, the processes may be compared to letting loose of a chariot-horse, stepping out always forward.⁴
(Cf. Rv IX.36.1)
491. It descends like streams of waters; it is swift, brilliant, rapid and drives the dark evils.⁵
(Cf. S. 892; Rv IX.41.1)

अ॒प॒घ्न॒न्प॒वसे॑ मृ॒धः क॒तुवि॒त्सोम॑ मत्स॒रः । नु॒दस्वा॑दैवयु॒ जन॑म् ॥६॥
 अ॒या प॒वस्व॑ धा॒रया॑ य॒या सूर्य॑म॒रौचयः॑ । हि॒न्वा॒नो मा॒नु॒षी॒रपः॑ ॥७॥
 स॒ प॒वस्व॑ य॒ आ॒वि॒थेन्द्रं॑ वृ॒त्राय॑ ह॒न्त॒वे । व॒व्रि॒वाँसं॑ म॒ही॒रपः॑ ॥८॥
 अ॒या वी॒ती परि॑ स्र॒व य॒स्त इ॒न्दो म॑दे॒ष्वा । अ॒वा॒ह॒न्न॒वती॑र्न॒व ॥९॥
 परि॑ द्यु॒क्षँ स॒न॒द्रयि॑ भर॒द्वाजं॑ नो अ॒न्ध॒सा । स्वा॒नो अ॒र्ष प॒वित्र॑ आ ॥१०॥

492. Apaghnan pavase mṛdhaḥ kratuvit soma matsarah.
 Nudasvādevayum janam.⁶
 (Cf. S. 1237; Rv IX.63.24)

493. Ayā pavasva dhārayā yayā sūryam arocayaḥ.
 Hinvāno mānusīr apah.⁷
 (Cf. S. 1216; Rv IX.63.7)

494. Sa pavasva ya āvithendram vṛtrāya hantave.
 Vavrivāṁsam mahīr apah.⁸
 (Cf. Rv IX.61.22)

495. Ayā vītī pari srava yas ta indo madeṣvā.
 Avāhan navatīr nava.⁹
 (Cf. S. 1210; Rv IX.61.1)

496. Pari dyukṣam sanad rayim bharadvājam no andhasā.
 Svāno arṣa pavitra ā.¹⁰
 (Cf. Rv IX.52.1)

492. O divine elixir, you who are exhilarating, flow onwards and defeat the enemies. Please bestow right knowledge on us; may you drive off the people who do not respond to bounties, i.e. to law and order.⁶
(Cf. S. 1237; Rv IX.63.24)
493. O Lord of divine elixir, may your blessings flow with that stream wherewith you lighten up the sun and urge on the waters beneficial to men.⁷
(Cf. S. 1216; Rv IX.63.7)
494. Flow onward, as you have been flowing, to help the resplendent self in slaying nescience, which obstructs the flow of the great streams of pious thoughts.⁸
(Cf. Rv IX.61.22)
495. O love, divine, may you flow with that nourishing spirituality which enables the resplendent self to subdue ninety and nine strong-holds of nescience in the battle of life.⁹
(Cf. S. 1210; Rv IX.61.1)
496. May the glittering elixir of devotion, the acquirer of wealth, bestow upon us strength along with food; may it when effused, hasten to the receptacles through the filters.¹⁰
(Cf. Rv IX.52.1)

(२) द्वितीया दशतिः

(१-१४) ऋतुर्दशार्चाया अस्या दशतिः (१) प्रथमाया ऋचः काण्वो मेवातिभिः, (२, ७) द्वितीयास्तप्तम्योर्वाकणि-
 र्मुर्मार्गो बमदग्निर्वा, (३) कृतीयाया आङ्गिरस उपध्यः, (४) ऋतुर्ध्याः काश्यपोऽवत्साय, (५) पञ्चम्याः
 काश्यपो निभुविः, (६, १०) षष्ठीदशम्योः काश्यपोऽसितो देवलो वा, (८-९) मष्टमीनवम्यो-
 र्मारीचः कश्यपः, (११) एकादस्या भार्गवः कविः, (१२) द्वादस्या भार्गवो बमदग्निः,
 (१३) प्रयोदस्या आङ्गिरसोऽयात्यः, (१४) ऋतुर्दस्या आङ्गिरसोऽमहीपुर्कपः । (१, ६)
 प्रथमापष्ठयोः सूर्यः, (२, ४-५, ७-८, १०-१४) द्वितीयाऋतुर्ध्यापञ्चमीसप्तम्यष्टमीनां
 दशम्यादिपञ्चानाञ्च सोमः, (३) कृतीयाया इन्द्रः, (९) नवम्याश्च
 सोमेन्द्रो देवताः । गायत्री छन्दः ॥

अचिक्रददृषा हरिर्महान्मित्रो न दर्शतः । सूर्येण दिद्युते ॥१॥
 आ ते दक्षं मयोभुवं वह्निमद्या वृणीमहे । पान्तमा पुरुस्पृहम् ॥२॥
 अध्वर्यो अद्रिभिः सुतं सोमं पवित्रं आ नय । पुनाहोन्द्राय पातवे ॥३॥
 तरत्सं मन्दी धावति धारा सुतस्यान्धसः । तरत्सं मन्दी धावति ॥४॥
 आपवस्व सहस्रिणं रयिं सोमं सुवीर्यम् । अस्मे श्रवांसि धारय ॥५॥

Khaṇḍa IV

Daśati 2

497. Acikradad vṛṣā harir mähān mitro na darśataḥ.

Saṁ sūryeṇa didyute.1

(Cf. S. 1042; Rv IX.2.6; Yv. XXXVIII.22)

498. Ā te daksam mayobhuvam vahnimadyā vṛṇīmahe.

Pāntam ā purusprham.2

(Cf. S. 1137; Rv IX.65.88)

499. Adhvaryo adiribhiḥ sutaṁ somam pavitra ā naya.

Punāhīndraya pātave.3

(Cf. S. 1225; Rv IX.51.1; Yv. XX.31)

500. Tarat sa mandī dhāvati dhārā sutasyāndhasaḥ.

Tarat sa mandī dhāvati.4

(Cf. S. 1057; Rv IX.58.1)

501. Ā pavasva sahasraṇaṁ rayiṁ soma suvīryam.

Asme śravāṁsi dhārāya.5

(Cf. Rv IX.63.1)

Khaṇḍa IV**Daśati 2**

497. This mighty showerer blessings gives out a thrilling sound as it drops (on the strainer). It is beautiful as a friend; it shines (in heaven) with the sun.¹
(Cf. S. 1042; Rv IX.2.6)
498. We depend on your strength today and ever; you are the source of happiness, the bearer of good things, the defender (against evils) and evoked by many.²
(Cf. S. 1137; Rv IX.65.28)
499. O pious devotee, may you effuse the elixir that has been purified through the ultra-psychic filter after crushing with rock-like adamantite will power for the joy of your resplendent soul.³
(Cf. S. 1225; Rv IX.51.1)
500. He (the divine sap of spirituality), exhilarating and rescuing (from sins) runs swiftly (to receptacles): the effused sap of nourishment flows in streams. Swiftly runs the rescuing elixir, the giver of delight.⁴
(Cf. S. 1057; Rv IX.58.1)
501. O Lord of divine bliss, pour upon us thousandfold wealth, grant excellent progeny and secure ample food for us.⁵
(Cf. Rv IX.63.1)

अनु॑ प्र॒त्नास॑ आयवः॒ पदं॑ नवी॒यो अक्र॑मुः । रु॒चे ज॑नन्त॒ सूर्य॑म् ॥६॥
 अ॒षो सोम॑ द्यु॒मत्त॑मो॒भि द्रो॑णानि॒ रो॒रुवत् । सी॒द॒न्यो॒नौ व॑ने॒ष्वा ॥७॥
 वृ॒षा सोम॑ द्यु॒माँ अ॑सि॒ वृ॒षा दे॒व वृ॑षव॒तः । वृ॒षा ध॑र्मा॒णि द॑धि॒षे ॥८॥
 इ॒षे प॑वस्व॒ धार॑या मृ॒ज्यमा॑नो मनी॒षिभिः॑ । इ॒न्दो रु॒चा॒भि गा॑ इ॒हि ॥९॥
 म॒न्द्रया॑ सोम॒ धार॑या वृ॒षा प॑वस्व॒ दे॒वयुः॑ । अ॒व्या वा॑रे॒भिर॑स्म॒युः ॥१०॥
 अ॒या सोम॑ सु॒कृत्य॑या म॒हान्त॑सन्न॒भ्यव॑र्द्ध॒याः । म॒न्दान॑ इ॒दृषा॑यसे ॥११॥

502. Anu pratnāsa āyavaḥ padam navīyo akramuḥ.
 Ruce jananta sūryam.⁶
 (Cf. Rv IX.23.2)

503. Arsā soma dyumattamobhi droṇāni roruvat.
 Sidaṇ yonau vaneṣvā.⁷
 (Cf. S. 994; Rv IX.65.19)

504. Vṛṣā soma dyumām asi vṛṣā deva vṛṣavrataḥ.
 Vṛṣā dharmāni dadhrīṣe.⁸
 (Cf. S. 781; Rv IX.64.1)

505. Iṣe pavaśva dhārayā mṛjyamāno manīṣibhiḥ.
 Indo rucābhi gā ihi.⁹
 (Cf. S. 841; Rv IX.64.13)

506. Mandrayā soma dhārayā vṛṣā pavaśva devayuh.
 Avyā vārebhir asmayuh.¹⁰
 (Cf. Rv IX.6.1)

507. Ayā soma sukrtyayā mahānt sann abhyavarddhathāḥ.
 Mandāna id vṛṣāyase.¹¹
 (Cf. Rv IX.47.1)

502. These swift-going coming horses (of the sun) have been traversing a new field since the eternal past; they, as if, impel the sun to give light.⁶
(Cf. Rv IX.23.2)
503. Hasten, most radiant divine elixir, with a roar to the ultra-psychic receptacles, as a hawk flying to its nest.⁷
(Cf. S. 994; Rv IX.65.19)
504. O Lord of divine love, you are bright and consecrating; O showerer, consecration by sprinkling is your sacred privilege; O showerer, you sustain eternal law and order.⁸
(Cf. S. 781; Rv IX.64.1)
505. O holy water, cleansed by the priests, may you flow as a stream for our sustenance and with fodder go to the cattles.⁹
(Cf. S. 841; Rv IX.64.13)
506. O elixir of joy divine, showerer of blessings, keen to meet divine powers, may you be favourable to us; flow with your exhilarating stream into the ultra-psychic fleecy strainer.¹⁰
(Cf. Rv IX.6.1)
507. By the sacred solemnity, the blissful elixir is magnified before the mighty divines; joyous it moves like a mighty bull.¹¹
(Cf. Rv IX.47.1)

अयं विचर्षणिर्हितः पवमानः स चेतति । हिन्वान् आप्यं बृहत् ॥१२॥
 प्र न इन्दो महे तु न ऊर्मि न बिभ्रदर्षसि । अभि देवा अयास्यः ॥१३॥
 अपमन्पवत मृधोप सोमो अरावणः । गच्छन्निन्द्रस्य निष्कृतम् ॥१४॥

508. Ayam vicarṣanir hitaḥ pavamānaḥ sa cetati.
 Hinvāna āpyam bṛhat.¹²
 (Cf. Rv IX.62.10)

509. Pra na indo mahe tu na ūrmim na bibhrad arṣasi.
 Abhi devāṁ ayāsyah.¹³
 (Cf. Rv IX.44.1)

510. Apāghnan pavate mṛdhopa somo arāvṇaḥ.
 Gacchann indrasya niskṛtam.¹⁴
 (Cf. S. 1213; Rv IX.61.25)

(१) कृतीया दसतिः

(१-१२) दादवार्चाया मत्स्या दसतेः सप्तर्षयः—शार्हस्पत्यो मरुदात्रः, भारीचः कश्यपः, रघुग्नो गोतमः, श्रीमोऽकि,
 गायिनो विश्वामित्रः, मार्गशो जमदग्निः, वैश्वदेवो वसिष्ठश्च क्रतुयः । (१-४, १-९) श्रवणादिषतसृणां षष्ठ्यादि-
 षतसृणाञ्च सोमः, (५) पञ्चम्याः सोमोऽचः, (१०) दशम्याः सोम इन्द्रो मरुत्वोश्च, (११) पञ्चदस्याः
 सोमो देवाः, (१२) दादव्याश्च मत्स्यान् सोमो देवताः । बृहती छन्दः ॥

पुनानः सोमं धारयापो वसानो अर्षसि ।
 आ रत्नधा योनिमृतस्य सीदस्युस्तौ देवो हिरण्ययः ॥१॥

Khaṇḍa V

Daśati 3

511. Punānaḥ soma dhārayāpo vasāno arṣasi.
 Ā ratnadhā yonim ṛtasya sīdasyutso devo hiranyayah.¹
 (Cf. S. 675; Rv IX.107.4)

508. This all-seeing flowing divine elixir, deposited on the sides of the container, furnishes us with abundant food. As a product of waters, it is known to all.¹²
(Cf. Rv IX.62.10)
509. O love, you flow to us to bestow abundance. The internal organ bears the thrills of your waves and conveys them in turn to gods (the sense organs).¹³
(Cf. Rv IX.44.1)
510. The elixir of divine love flows onward, chasing the malignant, and driving off the withholders of wealth and thus it proceeds to the holy abode of the resplendent Lord.¹⁴
(Cf. S. 1213; Rv IX.61.25)

Khaṇḍa V

Daśati 3

511. You have been filtered clear, O elixir; you flow in a stream clothed in consecrated waters; you are the giver of wealth and rest in the place of cosmic rites. It flows forth upwards like a golden fountain.¹
(Cf. S. 675; Rv IX.107.4)

परीतो वि॒श्वता सु॒तं सोमो॑ य उत्त॒मं ह॒विः ।
 दध॒न्वा यो न॒र्यो अ॒प्स्वा॒न्तरा॑ सु॒षाव॑ सोम॒मद्रि॑भिः ॥२॥
 आ सोम॑ स्वानो॒ अद्रि॑भिस्तिरो वारा॒ण्यव्य॑या ।
 जनो॑ न पु॒रि च॒म्बोर्वि॑शद्दरिः स॒दो वने॑षु दधि॒षे ॥३॥
 प्र सोम॑ दे॒ववी॑तये सि॒न्धुर्न पि॒प्ये अ॒णेसा॑ ।
 अ॒शोः पय॑सा मदि॒रो न जा॑गृ॒विर॒च्छा को॑शं मधु॒श्रुत॑म् ॥४॥
 सोम॑ उ प्वा॒णः सो॒तृभि॑रधि ण्णु॒भिर्वी॑नाम् ।
 अ॒श्वेव॑ हरि॒ता या॑ति धार॒या म॒न्द्रया॑ याति धार॒या ॥५॥
 तवा॑हं सोम॑ रा॒रण स॒ख्य इ॒न्दो दि॒वेदि॑वे ।
 पु॒रुणि॑ बभ्रो नि च॒रन्ति॑ माम॒व परि॑धी॒रति॑ तां ह॒हि ॥६॥

512. Parīto śiñcatā sutaṁ somo ya uttamaṁ haviḥ.
 Dadhanvāṁ yo naryo apsvā3ntarā suṣāva
 somamadribhiḥ.²
 (Cf. S. 1313; Rv IX.107.1; Yv. XIX.2)

513. Ā soma svāno adribhistiro vārāṇyavyayā.
 Jano na puri camvor viśaddhariḥ sado vaneṣu
 dadhrise.³
 (Cf. S. 1689; Rv IX.107.10)

514. Pra soma devavītaye sindhur na pipye arnasā.
 Aśśoḥ payasā madiro na jāgrvir acchā kośam
 madhuścutam.⁴
 (Cf. S. 767; Rv IX.107.12)

515. Soma u śvāṇaḥ sotrbhir adhi ṣṇubhir avīnām.
 Aśvayeva haritā yāti dhārayā mandrayā yāti dhārayā.⁵
 (Cf. S. 997; Rv IX.107.8)

516. Tavāham soma rāraṇa sakhya indo divedive.
 Purūṇi babhro ni caranti mām ava paridhīmṛati tāṁ
 ihi.⁶
 (Cf. S. 922; Rv IX.107.19)

512. Hence sprinkle forth the effused divine elixir from all sides; it is the best sacred oblation; it is useful to men as well. It is dressed with waters of firmament; its plant is crushed under stones by the priests.²
(Cf. S. 1313; Rv IX.107.1)
513. Sing loudly to the glory of the purified elixir, (the instituter of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises.³
(Cf. S. 1689; Rv IX.107.10)
514. O divine elixir, like rivers feeding on ocean, you are fed with water for the rejoicing of Nature's bounties; full of joy to the extreme, you move towards the honey-dropping pitcher, meant to stock the spiritual bliss.⁴
(Cf. S. 767; Rv IX.107.12)
515. Pressed out by the cosmic effusers, the elixir comes filtered from the cosmic fleecy filters placed at high levels. It proceeds ahead with its golden stream as a mare; it proceeds ahead with its exhilarating stream.⁵
(Cf. S. 997; Rv IX.107.8)
516. O divine elixir, in your friendship, I have been rejoicing day by day; many evils assail me. O bright elixir, overcome them who surround me and tease.⁶
(Cf. S. 922; Rv IX.107.19)

मृज्यमानः सुहस्त्या समुद्रे वाचमिन्वसि ।
 रयिं पिशङ्गं बहुलं पुस्तृष्टं पवमानाभ्यर्षसि ॥७॥
 अभि सोमास आयवः पवन्ते मद्यं मदम् ।
 समुद्रस्याधि विष्टपे मनीषिणौ मत्सरासौ मदच्युतः ॥८॥
 पुनानः सोम जागृविरव्या वारैः परि प्रियः ।
 त्वं विप्रो अभवोद्गिरस्तमं मध्वा यज्ञं मिमिक्ष णः ॥९॥
 इन्द्राय पवते मदः सोमो मरुत्वते सुतः ।
 सहस्रधारो अत्यव्यमर्षति तमो मृजन्त्यायवः ॥१०॥
 पवस्व वाजसातमोभि विश्वानि वार्या ।
 त्वं समुद्रः प्रथमे विधर्मं देवेभ्यः सोम मत्सरः ॥११॥

517. Mrjyamānaḥ suhastyā samudre vācaminvasi.
 Rayim piśaṅgam bahulam purusprham
 pavamānābhyarṣasi.7
 (Cf. S. 1079; Rv IX.107.21)
518. Abhi somāsa āyavaḥ pavante madyam madam.
 Samudrasyādhi viṣṭape maṇiṣiṇo matsarāso
 madacyutah.8
 (Cf. S. 856; Rv IX.107.14)
519. Punānaḥ soma jāgrvir avyā vāraiḥ pari priyaḥ.
 Tvam vipro abhavomgirastama madhvā yajñam
 mimikṣa ṇaḥ.9
 (Cf. Rv IX.107.6)
520. Indrāya pavate madah somomarutvate sutah.
 Sahasradhāro atyavyam arṣati tamī mrjantyāyavaḥ.10
 (Cf. Rv IX.107.17)
521. Pavasva vājasātamobhi viśvāni vāryā.
 Tvaṁ samudraḥ prathame vidharman devebhyaḥ soma
 matsarah.11
 (Cf. Rv IX.107.23)

517. O elixir, cleansed by beautiful fingers of both the hands, you utter divine words in the process of purification and filtration. You bring, O golden-hued elixir, much-coveted wealth which from you flows to us.⁷
(Cf. S. 1079; Ṛv IX.107.21)
518. The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent and exhilarating.⁸
(Cf. S. 856; Ṛv IX.107.14)
519. The ever-vigilant effused elixir flows and passed through the cosmic fleecy filter. You are intelligent, prominent among all the body-fluids. May you sprinkle your oblations with this exhilarating juice.⁹
(Cf. Ṛv IX.107.6)
520. When effused and expressed, it flows for the aspirant self, attended with the vital breaths. With all its thousand streams, it passes through the fleecy sieve for filtration. It is cleansed by men.¹⁰
(Cf. Ṛv IX. 107.17)
521. Flow onward, O elixir, full of all praises, to procure food for us; you are the exhilarator of the divine powers, and the chief supporter of the firmament.¹¹
(Cf. Ṛv IX.107.23)

पवमाना असृक्षत पवित्रमति धारया
मरुत्वन्तो मत्सरा इन्द्रिया हया मेधामभि प्रयासि च ॥१२॥

522. Pavamānā asr̥kṣata pavitramati dhārayā.
Marutvanto matsarā indriyā hayā medhām abhi
prayāṁsi ca.¹²
(Cf. R̥v IX.107.25)

(४) चतुर्थी दशतिः

- (१-१०) दशर्चाया अस्या दशतिः (१, ९) प्रपमानवर्म्योर्कचोः कान्य उशानाः, (२) द्वितीयाया वासिष्ठो वृषगणः,
(३, ७) कृतीयास्तप्तम्योः शाक्त्यः परावतः, (४, ६) चतुर्थीपष्ठयोर्मैधावरुणो वसिष्ठः, (५, १०) पञ्चमी-
दशम्योर्द्वेषोदासिः प्रतर्दनः, (८) अष्टम्याश्च कान्वः प्रस्कृण्व क्रणयः । (१) प्रपमाया वयसः,
(२) द्वितीयाया देवा वराहश्च (३, ७) कृतीयास्तप्तम्योः सूर्यः, (४) चतुर्थ्यां देवाः,
(५) पञ्चम्याः सूर्यो विश्वे देवा वा, (६) पष्ठया वरुणः, (८, १०) अष्टमी-
दशम्योः सोमः, (९) नवम्याधेन्द्रसोमी देवताः । त्रिष्टुप् छन्दः ॥

प्र तु द्रव परि कौशं नि पौद नृभिः पुनानौ अभि वाजमर्ष ।
अश्वं न त्वा वाजिनं मज्जयन्तोच्छा बर्ही रशानाभिर्नयन्ति ॥१॥
प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति ।
महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्यैति रेभन् ॥२॥

Khaṇḍa VI

Daśati 4

523. Pra tu drava pari kośam ni ṣīda nṛbhiḥ punāno abhi
vājam arṣa.
Asvam na tvā vājinam marjayantocchā barhī raśaṇābhir
nayanti.¹
(Cf. S. 677; R̥v IX.87.1)
524. Pra kāvyam uśaneva bruvāṇo devo devānām janimā
vivakti.
Mahivrataḥ śucibhandhuḥ pāvakaḥ padā varāho
abhyeti rebhan.²
(Cf. S. 1116; R̥v IX.97.7)

522. Your filtered juices, neat and clean, are let flow through the cosmic filter in a stream for the resplendent self and for the vital elements. They are exhilarating, and swift-moving. They bring us nutrition and fame.¹²
(Cf. Rv IX.107.25)

Khaṇḍa VI

Daśati 4

523. Flow fast, O elixir, and settle down in the cosmic receptacle. Purified by the priests, come forward to provide us with food. They cleanse you like a strong courser and lead you to the place of worship with fingers as if a horse led with reins.¹
(Cf. S. 677; Rv IX.87.1)
524. The divine seer, the chanter and the poet knows the entire geneology of the divine creation, which he proclaims. Assiduous in pious observances, possessor of brilliant radiance and brightened, the elixir of bliss approaches the vessels, making a roar like a wild bear with its foot.²
(Cf. S. 1116; Rv IX.97.7)

ति॒स्रो वा॒च ई॒रय॑ति प्र॒ वह्नि॑कृतस्य॒ धी॒तिं ब्र॒ह्म॑णो मनीषाम् ।
 गा॒वो य॑न्ति गो॒पतिं॑ पृ॒च्छमा॑नाः सोमं॑ यन्ति म॒तयो॑ वाव॒शानाः॑ ॥३॥
 अ॒स्य प्रे॒षा हे॒मना॑ पू॒यमानो॑ दे॒वो दे॒वेभिः॑ स॒मपृ॑क्तं र॒सम् ।
 सु॒तः प॒वित्रं॑ प॒र्येति॑ रे॒भन्मि॑ते॒व स॒द्य प॒शुम॑न्ति हो॒ता ॥४॥
 सोमः॑ प॒वते॑ ज॒निता॑ म॒तीनां॑ ज॒निता॑ दि॒वो ज॒निता॑ पृथि॒व्याः ।
 ज॒निता॑मे॒जनिता॑ सूर्यस्य॒ ज॒निते॑न्द्रस्य॒ ज॒निता॑ वि॒ष्णोः ॥५॥
 अ॒भि त्रि॑पृ॒ष्ठं वृ॒षणं॑ वयो॒धाम॑ङ्गो॒पिण॑मवाव॒शन्त॑ वा॒णीः ।
 व॒ना व॑सानो व॒रुणो॑ न॒ सिन्धु॑वि॒ रत्न॑धा द॒यते॑ वा॒र्याणि॑ ॥६॥

525. Tisro vāca īrayati pra vahnir ṛtasya dhītim brahmaṇo manīṣām.

Gāvo yanti gopatim prcchamānāḥ somam yanti matayo vāvaśānāḥ.³

(Cf. S. 859; Rv IX.97.34)

526. Asya preṣā hemanā pūyamāno devo devebhiḥ samapṛkta rasam.

Sutaḥ pavitram paryeti rebhan miteva sadma paśumanti hotā.⁴

(Cf. S. 1399; Rv IX.97.1)

527. Somam pavate janitā matīnām janitā divo janitā prthivyāḥ.

Janitāgner janitā sūryasya janitendrasya janitota viṣṇoḥ.⁵

(Cf. S. 943; Rv IX.96.5)

528. Abhi triprṣṭham vṛṣaṇam vayodhām aṅgoṣiṇam avāvaśanta vāṇiḥ.

Vanā vasāno varuṇo na sindhur vi ratnadhā dayate vāryāni.⁶

(Cf. S. 1408; Rv IX.90.2)

525. The sage, radiant like fire, utters the triple speech (Rk, Yajuh, Sāman). He speaks the wisdom of the Supreme Lord, who sustains the universal order; the praises, the channels of intellect, come to the divine elixir with eagerness, as if the cows come to the cowherd, their master.³
(Cf. S. 859; Rv IX.97.34)
526. The potency of the effused pure shining elixir is further activated by touch of gold (from the rings in the fingers of priests), and the juice, from several contacts assumes other divine characteristics. It then proceeds with a thrilling sound to the ultra-psychic filter, like the ministrant priest moving to the hall, where domestic animals are kept with care.⁴
(Cf. S. 1399; Rv IX.97.1)
527. The divine elixir is the generator of discriminating intellect, the generator of heaven, the generator of the earth, the generator of the fire-divine, the generator of the sun, the generator of lightning and the generator of the omnipresent life-force. May this divine elixir flow forth.⁵
(Cf. S. 943; Rv IX.96.5)
528. The voices of the worshippers resound about this divine, who is triple-backed, is the showerer of benefits and is the giver of food. It is arrayed in waters (i.e. the elixir is mixed with water) as if the rivers meeting the ocean. May the elixir, the possessor of precious gems and jewels, bestow on us much desired riches.⁶
(Cf. S. 1408; Rv IX.90.2)

अक्रान्तसमुद्रः प्रथमे विधर्मं जनयन्प्रजा भुवनस्य गोपाः ।
 वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे स्वानो अद्रिः ॥७॥
 कनिक्रन्ति हरिरा सृज्यमानः सीदन्वनस्य जठरे पुनानः ।
 नृभिर्यतः कृणुते निर्णिजं गामतो मतिं जनयत स्वधाभिः ॥८॥
 एष स्य ते मधुमाꣳ इन्द्र सोमो वृषा वृष्णः परि पवित्रे अक्षाः ।
 सहस्रदाः शतदा भूरिदावा शश्वत्तमं वहिरा वाज्यस्यात् ॥९॥
 पवस्व सोम मधुमाꣳ ऋतावापो वसानो अधि सानो अव्ये ।
 अव द्रोणानि घृतवन्ति रोह मदिन्तमो मत्सर इन्द्रपानः ॥१०॥

529. Akrānt samudraḥ prathame vidharmam janayan prajā bhuvanasya gopāḥ.

Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe svāno adriḥ.⁷

(Cf. S. 1253; Rv IX.97.40)

530. Kanikranti harirā sṛjyamānaḥ sīdan vanasya jaṭhare punānaḥ.

Nṛbhir yataḥ kṛṇute nirṇijam gāmato matim janayata svadhābhiḥ.⁸

(Cf. Rv IX.95.1)

531. Eṣa sya te madhumām indra somo vṛṣā vṛṣṇaḥ pari pavitre akṣāḥ.

Sahasradāḥ śtadā bhūridāvā śasvattamam barhirā vājyasthāt.⁹

(Cf. Rv IX.87.4)

532. Pavasva soma madhumām ṛtāvāpo vasāno adhi sāno avye.

Ava dronāni ghṛtavanti roha madintamo matsara indrapānaḥ.¹⁰

(Cf. Rv IX.96.13)

529. The divine elixir, the king of all beings, holds water in the out-stretched ocean of firmament. Having generated its progeny here, it traverses further across. The brilliant elixir, the showerer of benefits, when effused is mixed with water, where it effervesces by abundance. Then it is made to pass through the cosmic fleecy filter, placed at an elevation.⁷
(Cf. S. 1253; Rv IX.97.40)
530. The golden-hued elixir roars aloud when it comes out of the plant. After filtration, it rests in the centre of cosmic pitcher; collected by the priests, it is mixed with cow's milk and curds (O priest), chant hymns of praises and give offerings of the elixir.⁸
(Cf. Rv IX.95.1)
531. For you, O resplendent Self, the showerer, this sweet-flavoured elixir, has been poured into the cosmic filter. The giver of thousand-fold wealth, the giver of hundred-fold wealth, the giver of abundant wealth, the liberal and powerful is present at the eternal cosmic sacrifice.⁹
(Cf. Rv IX.87.4)
532. Flow onward, O elixir, rich in sweetness, holy and enrobed in the waters; flow across the elevated fleecy filter, then come down to the water-holding vessels. You are exhilarating, thought-evoking and gladdening, and as such a special beverage of the resplendent self.¹⁰
(Cf. Rv IX.96.13)

(५) पञ्चमी दशतिः

- (१-१२) द्वादशर्चाया भस्या दशतेः (१) प्रथमाया ऋचो दैवोदासिः प्रतर्दनः, (२, १०) द्वितीयादशम्योः शाक्त्यः पराशरः, (३) तृतीयाया वासिष्ठ इन्द्रप्रमतिः, (४) चतुर्थ्या मैत्रावरुणो वसिष्ठः, (५) पञ्चम्या वासिष्ठः कर्णश्रुतः, (६) षष्ठ्या गौतमो नोषाः, (७) सप्तम्या वीरः कण्वः, (८) अष्टम्या वासिष्ठो मन्युः, (९) नवम्या भार्गवः रतः कुन्तः, (११) एकादश्या मारीचः कश्यपः, (१२) द्वादश्याथ काण्वः प्रत्कण्य ऋषयः । (१, ९, ११-१२) प्रथमानवम्येकादशीद्वादशीनां सोमः, (२, ६-७) द्वितीयाष्टीसप्तमीनां सूर्यः, (३) तृतीयाया देवा सोमश्च, (४, ८) चतुर्थ्याष्टम्योरिन्द्रसोमौ, (५) पञ्चम्या वाक्सोमश्च, (१०) दशम्याथ सोमसूर्यौ देवताः । त्रिष्टुप् छन्दः ॥

प्र सैनानीः शूरो अग्रे रथानां गव्यन्नेति हर्षते अस्य सेना ।
 भद्रान्कृष्यन्निन्द्रहवान्तसखिभ्य आ सोमो वस्त्रा रभसानि दत्ते ॥१॥
 प्र ते धारा मधुमतीरसृग्रन्वारं यत्पूतो अत्येप्यव्यम्
 पवमानं पवसे धाम गोनो जनयन्त्सूर्यमपिन्वो अर्केः ॥२॥
 प्र गायताभ्यर्चाम देवान्तसोमं हिनोत महते धनाय ।
 स्वादुः पवतामति वारमव्यमा सौदतु कलशं देव इन्दुः ॥३॥

Khaṇḍa VII

Daśati 5

533. Pra senānīḥ śūro agre rathānām gavyanneti harṣate
 asya senā.
 Bhadrān kṛṣvann indrahavānt sakhibhya ā somo vastrā
 rabhasāni datte.¹
 (Cf. Rv IX.96.1)
534. Pra te dhārā madhumatīr asṛgran vāram yat pūto
 atyeṣyavyam.
 Pavamāna pavase dhāma gonām janayant sūryam
 apinvo arkaiḥ.²
 (Cf. Rv IX.97.31)
535. Pra gāyatābhyarcāma devānt somaṁ hinota mahate
 dhanāya.
 Svāduḥ pavatām ati vāram avyam ā sīdatu kalaśam
 deva induh.³
 (Cf. Rv IX.97.4)

Khaṇḍa VII**Daśati V**

533. In front of the chariots, the brave leader, the general of an army, the divine elixir, advances ahead to catch-hold of the lost cattle of enemy. Its army rejoices, as the hero assumes the white robes. The oblations and invocations are for the resplendent self to bring prosperity to friends.¹
(Cf. Rv IX.96.1)
534. Your exhilarating streams with all their sweetness are let loose when you pass purified through the cosmic fleecy filter; O divine elixir, may you flow supported by the milk of cattle; as soon as generated, you fill the sun with your radiance.²
(Cf Rv IX.97.31)
535. We shall now sing praises to Nature's bounties; may you specially pay compliments to the elixir for the acquirement of great wealth. The sweet-flavoured elixir passes through the fleecy cosmic filter. Beloved of Nature's bounties, it alights on and stays in the cosmic pitcher.³
(Cf. Rv IX.97.4)

प्र॑ हि॒न्वा॒नो ज॑निता रोद॒स्यो र॑थो न वाज॑ः स॒निप॑न्नयासीत् ।
 इन्द्र॑ गच्छन्नायु॒धा स॑ः शि॒शानो॑ वि॒श्वो वसु॑ हस्तयो॒राद॑धानः ॥५॥
 तक्ष॑द्यदी मन॒सो वे॑नतो वाग्ज्येष्ठ॒स्य ध॑र्मं द्युक्षो॒रनी॑के ।
 आदी॑मायन्व॒रमा वाव॑शाना जुष्टं पतिं कल॒शे गाव॑ इन्द्रु॒म् ॥५॥
 साक॑मुक्षो म॒र्जय॑न्त स्व॒सारो द॑श धी॒रस्य॑ धी॒तयो॑ धनु॒त्रीः ।
 हरिः॑ प॒र्यद्र॑वज्जाः सूर्य॑स्य द्रो॒णं न॑नक्षे अ॒त्यो न॑ वा॒जी ॥६॥
 अधि॑ यद॒स्मिन्वाजि॑नीव शु॒भः स्प॑र्द्धन्ते धि॒यः सू॒रे न॑ विशः ।
 अपो॑ वृ॒णानः॑ प॒वते॑ कवी॒यान्व्रजं॑ न पशु॒वर्द्ध॑नाय॒ मन्म॑ ॥७॥

536. Pra hinvāno janitā rodasyo ratho na vājāṁ sanīṣann ayāsīt.

Indram gacchann āyudhā saṁśīśāno viśvā vasu hastayor ādadhānaḥ.⁴

(Cf. Rv IX.90.1)

537. Takṣad yadī manaso venato vāggyeṣṭhasya dharmam dyukṣor anīke.

Ad im āyan varam ā vāvaśānā juṣṭam patim kalaśe gāva indum.⁵

(Cf. Rv IX.97.22)

538. Sākamukṣo marjayanta svaśaro daśa dhīrasya dhītayo dhanutrīḥ.

Hariḥ paryadravajjāḥ sūryasya droṇam nanakṣe atyo na vājī.⁶

(Cf. S. 1418; Rv IX.93.1)

539. Adhi yad asmin vājinīva śubhaḥ sparddhante dhiyah sūre na viśaḥ.

Apo vṛṇānaḥ pavate kavīyān vrajam na paśuvarddhanāya manma.⁷

(Cf. Rv IX.94.1)

536. Urged and invoked, the elixir is the generator of heaven and earth; always keen to distribute food, it moves forward. Sharpening its weapons, it takes the control of the entire wealth in its hands, and goes to the resplendent self.⁴
(Cf. Ṛv IX.90.1)
537. The zealous worshippers utter hymn in the praises of the elixir just as a vociferous (crowd) praises a distinguished prince and places the demands for fulfilment. Milk from the aspirant cows is mixed with the elixir in the pitcher for its gratifications.⁵
(Cf. Ṛv IX.97.22)
538. Sister — like fingers, ten in number, of cosmic hand, sprinkling together are the cleanser and effuser of this sagacious elixir, which flows round in the entire space (along all the cardinal points). Born of the sun, the elixir hastens to the pitcher, like a swift horse.⁶
(Cf. S. 1418; Ṛv IX.93.1)
539. The fingers vie with each other (when they cleanse) the plants of the divine elixir. They look charming as the trappings on a horse or the rays in the sun. The elixir, clothed in waters, flows eager to meet its worshippers, like a cow-herd going to a pleasant cow-stall for the nourishment of his cattle.⁷
(Cf. Ṛv IX.94.1)

इ॒न्दु॒र्वा॒जी॒ प॒वते॑ गा॒न्यो॒घ्रा इ॒न्द्रे सोमः॑ सह॒ इन्व॑न्मदाय ।
 ह॒न्ति रक्षो॑ बा॒धते॑ पर्य॒राति॑ वरि॒वस्कृ॑ण्वन्वृ॒जनस्य॑ रा॒जा ॥८॥
 अया॑ प॒वा प॒वस्वैना॑ वसू॒नि मा॑श्च॒त्वं इ॒न्दो सर॑सि प्र ध॒न्व ।
 ब्र॒ह्मश्चि॑द्यस्य वा॒तो न जू॒तिं पु॒रुमे॒धाश्चित्त॑क्ये नरं धा॒त् ॥९॥
 म॒हत्त॒त्तोमो॑ म॒हिष॑श्च॒कारा॑पां यद्गर्भो॑वृ॒णीत॑ दे॒वान् ।
 अ॒द॒धादि॒न्द्रे प॒वमान॑ ओ॒जो॒जन॑यत्सू॒र्ये ज्योति॑रि॒न्दुः ॥१०॥
 अ॒स॒र्जि व॒क्वा रथ्ये॑ यथा॒जौ धि॒या मनो॑ता प्रथ॒मा मनी॑षा ।
 द॒श स्व॑सारो अ॒धि सा॒नो अ॒व्ये मृ॒जन्ति॑ व॒ह्निं स॒दने॑ष्व॒च्छ ॥११॥

540. Indurvājī pavate gonyoghā indre somah saha invan madāya.

Hanti rakṣo bādgate paryarātim varivas kṛṇvan
vrjanasya rājā.⁸

(Cf. S. 1019; Rv IX.97.10)

541. Ayā pavā pavasvainā vasūni māmścatva indo sarasi pra dhanva.

Bradhnas cid yasya vāto na jūtim purumedhāścīt takave
naram dhāt.⁹

(Cf. S. 1104; Rv IX.97.52)

542. Mahat tat somo mahiṣas cakārāpām yad garbho vṇīta devān.

Adadhād indre pavamāna ojo janayat sūrye jyotir
induh.¹⁰

(Cf. S. 1255; Rv IX.97.41)

543. Asarjī vakvā rathye yathājau dhiyā manotā prathamā manīṣā.

Daśa svasāro adhi sāno avye mrjanti vahnim
sadaneṣvच्चा.¹¹

(Cf. Rv IX.91.1)

540. The powerful flowing elixir, with juice flowing down, streams forth, infusing strength into the resplendent soul for exhilaration. It is the conferrer of wealth, the king of vigour; it crushes malignities and harasses the enemies.⁸
(Cf. S. 1019; Rv IX.97.10)
541. O divine elixir, neat and pure, pour on us all these treasures; flow onward and mix with sacred waters; may you grant the house-holder a son, full of enlightenment, speedy like the wind and distinguished for numerous dedicated services.⁹
(Cf. S. 1104; Rv IX.97.52)
542. The mighty elixir achieves the mighty work. Being the germ of waters, it nourishes Nature's bounties. In its pure form, it gives vigour to the resplendent self and generates radiance in the sun.¹⁰
(Cf. S. 1255; Rv IX.97.41)
543. Just as in a race, the chariots are let loose at the signal of a sound, so during the sacrifice, the sap from the stems of the elixir-plant is effused out after recitation of certain hymns of prayers. The sacrifice is led by a chosen learned priest. The ten fingers cleanse the plant and the extract of the stems is brought to the fleecy filter, and the purified shining juice is carried to the properly assigned place.¹¹
(Cf. Rv IX.91.1)

अ॒पा॒मि॒वे॒दूर्म॑यस्त॒तुरा॑णाः प्र॒ मनी॑षा इ॒रते॑ सोमम॑च्छ ।
नम॑स्यन्तीरुप च॒ यन्ति॑ सं चाच॒ विश॑न्त्यु॒शतो॑ऽश॒न्तम् ॥१२॥

॥ इति पञ्चमः प्रपाठकः ॥

544. Apām ived ūrmayaṣ tartturāṇāḥ pra manīṣā irate somam accha.

Namasyantīr upa ca yanti sam cāca viśanty uśatīr uśantam.¹²

(Cf. Rv IX.95.3)

Here ends Khaṇḍa VII of Adhyāya V. Also ends Daśati 5 and Ardha I of Prapāṭhaka VI.

(६) षष्ठी दशतिः

(१-२) नवर्षाणां भक्ष्या दशतिः (१) प्रथमाया ऋचः यथावाश्विन्वीमुः, (२) द्वितीयाया मानवो नदपः, (३) तृतीयाया नाहुषो ययातिः, (४) चतुर्थ्याः सांवर्षो मनुः, (५, ८) पञ्चम्यष्टम्योराङ्गिरसावम्वरीषक्रात्रिथानौ.

(६-७) षष्ठीसप्तम्योः काश्यपो रेमस्तु, (९) नवम्याः परमेष्ठी प्रजापतिकश्यपः । (१, ४-५,

७, ९) प्रथमाचतुर्थीपञ्चमीसप्तमीनवमीनां सोमः, (२) द्वितीयायाः पूषा भगो यावा-

वृषिषी, (३) तृतीयाया इन्द्रो देवाधः, (६) षष्ठ्या इन्द्रः, (८) अष्टम्याध देवाः

सोमश्च देवताः । (१-६, ८-९) प्रथमादितृचदयस्याष्टमीनवम्योश्चातुष्टुपः,

(७) सप्तम्याश्च वृहती छन्दसी ॥

पु॒रो॒जि॒ती॒ वो॒ अ॒न्ध॒सः॑ सु॒ताय॑ मादयि॒न्नावे॑ ।

अप॑ श्वान॑श्च श्रि॒यिष्ट॑न स॒खायो॑ दी॒र्घजि॑ह्वयम् ॥१॥

अ॒यं पू॒षा र॑यि॒र्भगः॑ सोमः पु॒नानो॑ अ॒र्षति॑ ।

प॒तिर्वि॑श्वस्य॑ भू॒मनो॑ व्य॒ख्यद्रो॑दसी उ॒भे ॥२॥

PRAPĀṬHAKA VI: ARDHA II

Khaṇḍa VIII

Daśati 6

545. Purojitī vo andhasaḥ sutāya mādayitnave.

Apa śvānaṁ śnathistana sakhāyo dīrgha-jihvyam.¹

(Cf. S. 697; Rv IX.101.1)

546. Ayam pūṣā rayir bhagaḥ somaḥ punāno arṣati.

Patir vaśvasya bhūmano vyakhyad rodasī ubhe.²

(Cf. S. 818; Rv IX.101.7)

544. It is true that the priests hurrying like the waves of waters despatch praises towards divine elixir. Adoring it, they, the priests, approach and come up together; they long for him who longs for them (such is the affection between the elixir and the hymns of praise). The praises finally merge into the divine elixir.¹²
(Cf. Rv IX.95.3)

Here ends Khaṇḍa VII of Adhyāya V, and also ends Daśati 5, and Ardha I of Prapāṭhaka VI.

PRAPĀṬHAKA VI: ARDHA II

Khaṇḍa VIII

Daśati 6

545. O friends, please drive away far from here the long-tongued dog who is looking for an opportunity to share the effused exhilarating divine elixir, the sure granter of victory.¹
(Cf. S. 697; Rv IX.101.1)
546. The divine elixir, being purified, hastens (to the pitcher); it is the provider of nutrition and wealth; it is delightful; it is the lord of the multitude; it illuminates both heaven and earth.²
(Cf. S. 818; Rv IX.101.7)

सु॒ता॒सो म॑धु॒मत्त॑माः सो॒मा इन्द्रा॑य म॒न्दिनः॑ ।
 प॒वि॒त्र॒वन्तो॑ अक्षर॒न्दे॒वान्गच्छ॑न्तु वो म॒दोः ॥३॥
 सो॒माः प॑वन्त इन्द्र॒वोस्मभ्यं॑ गा॒तु॒वि॒त्त॑माः ।
 मि॒त्राः स्वा॑ना अर॒पसः॑ स्वा॒ध्यः स्व॑वि॒दः ॥४॥
 अ॒भी नो॑ वाज॒सात॑मꣳ रयि॒मर्ष॑ शत॒स्पृह॑म् ।
 इन्द्रो॑ सह॒स्र॒भर्ण॑सं तुवि॒द्युन्नं॑ वि॒भास॑हम् ॥५॥
 अ॒भी न॑वन्ते अ॒द्रुहः॑ प्रि॒यमिन्द्र॑स्य का॒म्यम् ।
 वत्सं॑ न पू॒र्व आ॑युनि जा॒तꣳ रि॑हन्ति मा॒तरः॑ ॥६॥
 आ ह॑र्य॒ताय॑ धृ॒ष्णवे॑ धनु॒ष्टन्व॑न्ति पौ॒ंस्यम् ।
 शु॒क्रा वि॑यन्त्य॒मु॒राय॑ निर्णि॒जे वि॑पाम॒ग्रे म॑हीयुवः ॥७॥

547. Sutāso madhumattamaḥ somā indrāya mandinaḥ.
 Pavintravanto akṣaran devān gacchantu vo madāḥ.³
 (Cf. S. 872; Rv IX.101.4; Av. XX.137.4)
548. Somāḥ pavanta indavosmabhyam gātuvittamāḥ.
 Mitrāḥ svānā arepasah svādhyah svarvidaḥ.⁴
 (Cf. S. 1101; Rv IX.101.10)
549. Abhī no vājasātamam rayim arṣa śataspr̥ham.
 Indro sahasra-bharnasam tuvi-dyumnam vibhāsaham.⁵
 (Cf. S. 1238; Rv IX.98.1)
550. Abhī navante adruhaḥ priyam indrasya kāmyam.
 Vatsam na pūrva āyuni jātam rihanti mātaraḥ.⁶
 (Cf. Rv IX.100.1)
551. Ā haryatāya dhṛṣṇave dhanuṣtanvanti pauṁsyam.
 Śukrā vi yanty asurāya nirñije vipām agre mahīyuvah.⁷
 (Cf. Rv IX.99.1)

547. The expressed and sanctified sweet-flavoured exhilarating juices of divine elixir flow onward for the aspirant, the resplendent self; may you, O exhilarating elixir, proceed to other divine elements also.³
(Cf. S. 872; Rv IX.101.4)
548. The brilliant elixirs flow for us, know the right path. They are friendly, sinless, good-intentioned and enlightened.⁴
(Cf. S. 1101; Rv IX.101.10)
549. Bring us, O elixir of divine love, strength-bestowing riches, desired by many, supporting thousands, far-celebrated and renowned and overcoming even the mighty foes.⁵
(Cf. S. 1238; Rv IX.98.1)
550. The faultless cosmic waters approach the elixir, which is dear to the sun, and beloved to all; just as the mothers (the cows) like the new born calf at the early part of life, similarly the enlightened persons, free from malice enjoy the elixir, the favourite of the aspirant and liked by all.⁶
(Cf. Rv IX.100.1)
551. People of manly vigour stretch the bow to obtain the blessings of the beloved courageous elixir and worshippers spread out the bright cosmic filter in front of the enlightened wise person to clarify the mighty elixir.⁷
(Cf. Rv IX.99.1)

परि॑ त्यं ह॑र्यते॑ हरि॑ बभ्रुं पुनन्ति॑ वारेण॑ ।
 यो दे॒वान्वि॑श्वा॑ इ॒त्परि॑ मदे॒न सह॑ गच्छति॑ ॥८॥
 प्र सु॒न्वाना॑यान्धसो॑ म॒र्तो न वेष्ट॑ तद्वचः॑ ।
 अप॑ श्वानम॒राध॑सं ह॒ता म॒त्वं न भृ॑गवः ॥९॥

552. Pari tyañ haryatañ harim babhrum punanti vāreṇa.
 Yo devān viśvāmī it pari madena saha gacchati. 8
 (Cf. S. 1329; 1681; Rv IX.98.7)

553. Pra sunvānāyāndhaso marto na vaṣṭa tad vacaḥ.
 Apa śvanam arādhāsam hatā makham na bhr̥gavah. 9
 (Cf. S. 774; 1386; Rv IX.101.13)

(७) सप्तमी दशतिः

(१-१२) द्वादशर्चाया अस्या दशतेः (१-३, ५) प्रथमादिद्वयस्य पञ्चम्याश्च ऋचो मार्गवः कविः, (४, ६) ऋतुषी-
 षष्ठपोषाङ्गिरसः सिकतानिवावरीकविगणः, (७) सप्तम्या वैश्वामित्रो रेवुः, (८) अष्टम्या मार्गवो देवा,
 (९) नवम्या भागद्वावो वसुः, (१०) दशम्या भालन्दनो वत्समीः, (११) एकादश्या मीमोऽग्निः, (१२)
 द्वादश्याधाङ्गिरसः पवित्र ऋचयः । (१) प्रथमायाः सूर्यसोमी, (२) द्वितीयाया देवाः सोमश्च, (३-४,
 ६, ८) तृतीयाऋतुषीषष्ठचष्टमीनामिन्द्रसोमी, (५, ७, ९-११) पञ्चमीसप्तमीदशम्येकादशीनां सोमः,
 (९) नवम्याः सोमश्चेनी, (१२) द्वादश्याश्च ब्रह्मणस्पतिः सोमश्च देवताः । ऋगती छन्दः ॥

अभि॑ प्रि॒याणि॑ पवते॑ च॒नो॒हितो॑ ना॒मानि॑ य॒ज्ञो अधि॑ ये॒षु वर्द्ध॑ते ।
 आ॑ सूर्य॑स्य बृ॒हतो॑ बृ॒हन्नाधि॑ रथं॑ वि॒ष्वेक्ष॑मरु॒हद्वि॑चक्षणः॑ ॥१॥

Khaṇḍa IX

Daśati 7

554. Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate.
 Ā sūryasya br̥hato br̥hann adhi ratham viṣvañcam
 aruhad vicakṣaṇah. 1
 (Cf. S. 700; Rv IX.75.1)

552. It is golden-hued and brown (attractive and nutritious and coveted by all; they purify it and filter across the filters; it goes to Nature's all bounties with exhilaration.⁸
(Cf. S. 1329; 1681; Rv IX.98.7)
553. Let no mortal hear the sound of the effused divine elixir; may it drive off the dog, the greedy person, who is not dedicated to the public welfare. May you, brilliant ones, drive off this villain.⁹
(Cf. S. 774; 1386; Rv IX.101.13)

Khaṇḍa IX

Daśati 7

554. The divine elixir is flowing to charming waters, with which it gets mingled and fostered. He, the great, is beholder of all, and mounts the mighty sun's chariot which goes everywhere.¹
(Cf. S. 700; Rv IX.75.1)

अ॒चो॒द॒सो नो ध॒न्व॒न्त्वि॒न्द॒वः प्र॒ स्वा॒ना॒सो बृ॒ह॒द्दे॒वेषु॑ ह॒रयः॑ ।
 वि॒ चि॒द॒भ्ना॒ना इ॒षयो॑ अ॒रा॒तयो॑र्यो नः स॒न्तु स॒नि॒षन्तु॑ नो धि॒यः ॥२॥
 ए॒ष प्र॒ को॒शे म॑धु॒माꣳ अ॒चि॒क्र॒द॒दि॒न्द्रस्य॑ व॒ज्रो व॑पु॒षो व॑पु॒ष्टमः॑ ।
 अ॒भ्य॒र॒तस्य॑ सु॒दुघा॑ घृ॒तश्चु॒तो वा॒श्रा अ॑र्ष॒न्ति प॑य॒सा च धे॑न॒वः ॥३॥
 प्रो अ॒या॒सी॒दि॒न्द्रुरि॒न्द्रस्य॑ नि॒ष्कृ॒तꣳ स॒खा स॒ख्युर्न॑ प्र मि॒नाति॑ स॒ङ्गिर॑म् ।
 म॒र्य इ॒व यु॒वति॑भिः स॒मर्ष॑ति सोमः क॒ल॒शे श॑त॒याम॑ना प॒था ॥४॥
 ध॒र्तो दि॒वः प॑व॒ते कृ॒त्व्यो र॑सो द॒क्षो दे॒वाना॑मनु॒माद्यो॑ नृ॒भिः ।
 ह॒रिः सृ॒जानो॑ अ॒त्यो न॑ स॒त्त्व॒भिर्वृ॒था पा॒जाꣳसि॑ कृ॒णु॒पे न॑दो॒ष्वा ॥५॥

555. Acodaso no dhanvantvindavaḥ pra svānāso brhad deveṣu harayaḥ.

Vi cid asnānā iṣayo arātayor yo naḥ santu saniṣantu no ddhiyaḥ.²

(Cf. Rv IX.79.1)

556. Eṣa pra koṣe madhumāṁ acikradad indrasya vajro vapuṣo vapuṣṭamaḥ.

Abhyr3tasya sudughā ghr̥taścuto vāśrā arṣanti payasā ca dhenavaḥ.³

(Cf. Rv IX.77.1)

557. Pro ayasīd indur indrasya niṣkṛtaṁ sakhā sakhyur na pra mināti saṅgiram.

Marya iva yuvatibhiḥ samarṣati somah kalaśe śatyāmanā pathā.⁴

(Cf. S. 1152; Rv IX.86.16; Av. XVIII.4.60)

558. Dhartā divaḥ pavate kṛtvyo raso dakṣo devānām anumādyo nr̥bhiḥ.

Hariḥ srjāno atyo na satvabhir vr̥thā pājāṁsi kṛṇuṣe nadiṣvā.⁵

(Cf. S. 1228; Rv IX.76.1)

555. May the spontaneously effused, green in hue, and fresh elixir of divine love flow to us during the brilliant (occasions of sacred acts). May they be destroyed who are the withholders of food from us; may our adversaries be destroyed. May the words of wisdom inspire us for our acts.²
(Cf. Ṛv IX.79.1)
556. The sweet-flavoured elixir sounds in the ultra-psychic pitcher. It is like a thunderbolt of the resplendent Lord, more bounteous than the bountiful. The streams of this voracious elixir mix up with water and a good quantity of milk, and in the process, make a sound like lowing of kine laden with milk.³
(Cf. Ṛv IX.77.1)
557. The divine elixir goes to the abode of the sun; as a friend, it does not betray the affection of his friend. As a young man meets maidens, so the effused elixir proceeds to meet by a hundred paths the cosmic pitcher.⁴
(Cf. S. 1152; Ṛv IX.86.16)
558. (The divine elixir), sustainer of all, powerful, the invigorator of the sense organs, worthy to be praised by the priests, golden-hued, flows onwards from the firmament (the ultra-psychic region). Like a horse let loose by brave persons, it without any effort, replenishes its vigour in the streams (of water).⁵
(Cf. S. 1228; Ṛv IX.76.1)

वृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतरीतोषसां दिवः ।
 प्राणा सिन्धूनां कलशां अचिक्रददिन्द्रस्य हार्द्योविशन्मनोषिभिः ॥६॥
 त्रिरस्मै सप्त धेनवौ दुदुहिरे सत्यामाशिरं परमे व्योमनि ।
 चत्वार्यन्या भुवनानि निर्णिजे चारुणि चक्रे यदृतेरवर्द्धत ॥७॥
 इन्द्राय सोम सुषुतः परि स्रवापामीवा भवतु रक्षसा सह ।
 मा ते रसस्य मत्सत द्वाविनो द्रविणस्वन्त इह सन्त्विन्दवः ॥८॥
 असावि सोमो अरुषो वृषा हरी राजेव दसमो अभि गा अचिक्रदत् ।
 मुनानो वारमत्येष्यव्ययं श्येनो न योनिं घृतवन्तमासदत् ॥९॥

559. Vṛṣā matinām pavate vicakṣaṇaḥ somo ahnām
 pratarītoṣasām divaḥ.
 Prāṇā sindhūnām kalaśām acikradad indasya hārdy
 āviśan maṇiṣibhiḥ.⁶
 (Cf. S. 821; Rv IX.86.19)

560. Trir asmai sapta dhenavo duḍuhrire satyām āśiram
 parame vyomani.
 Catvāry anyā bhuvanāni nirṇije cārūṇi cakre yad ṛtair
 avardhata.⁷
 (Cf. S. 1423; Rv IX.70.1)

561. Indraya soma suṣutaḥ pari sravāpāmivā bhavatu
 rakṣasā saha.
 Mā te rasasya matsata dvayāvino draviṇasvanta iha
 santv indavaḥ.⁸
 (Cf. Rv IX.85.1)

562. Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā
 acikradat.
 Punāno vāram atyeṣy avyayam śyeno na yonim
 ghrtavantam āsadat.⁹
 (Cf. S. 1316; Rv IX.82.1)

559. The all-observant elixir is the showerer of blessings to its eulogists; it is the furtherer of the day, the dawn and the sun; mixes with waters of rivers and roars aloud; it enters the cosmic pitchers, penetrating the core of the sun. The wise chanters invoke it with praises.⁶
(Cf. S. 821; Rv IX.86.19)
560. For Him, in the eastern sky, three-seven, i.e. 21 celestial cows (12 months + 5 seasons + 3 regions + 1 sun) have been pouring the appropriate mixture of sweet milk and cream. He has made four other beauty-regions for His adornment, which continue to grow in accordance to the eternal law.⁷
(Cf. S. 1423; Rv IX.70.1)
561. Flow forth, O well-expressed melody of praises, for the resplendent self; may disease and the wicked spirit be kept far off; let not the double-dealers be delighted with your elixir; may your flowing drops be laden with opulence at this (sacrifice).⁸
(Cf. Rv IX.85.1)
562. The effused elixir of love with all its radiance is a showerer of benefits; green-tinted; is like a king in magnanimity. The divine juice, as it proceeds to waters (to be mixed with) utters a thrilling sound. It passes through an ultra-psychic fleecy sieve for filtration and purification, just as a hawk (coming back to its nest for rest), it alights on the water-moistened seat.⁹
(Cf. S. 1316; Rv IX.82.1)

प्र॑ दे॒वम॑च्छा॑ मधु॑मन्त॑ इ॒न्दवो॑सि॒ष्यदन्त॑ गा॒व आ॑ न धे॒नवः॑ ।
 ब॒र्हिष॑दो व॒चना॑वन्त॑ ऊ॒धभिः॑ परि॒स्तुत॑मु॒स्त्रिया॑ निर्णिजं॑ धिरे ॥१०॥
 अ॒ञ्जते॑ व्य॒ञ्जते॑ सम॒ञ्जते॑ क॒तुः॑ रि॒हन्ति॑ म॒ध्वाभ्य॑ञ्जते ।
 सि॒न्धोरु॑च्छ्वासे॑ प॒तय॑न्तमु॒क्ष्णः॑ हिर॒ण्यपा॑वाः प॒शुम॑प्सु गृ॒भ्णते॑ ॥११॥
 पवि॑त्रं ते॒ वित॑तं ब्र॒ह्मण॑स्पते प्रभु॑र्गात्राणि॑ प॒र्येषि॑ विश्व॑तः ।
 अ॒तस्त॑तनू॒र्न तदा॑मो अ॒श्रुते॑ श्र॒तास॑ इ॒द्वह॑न्तः स॒ तदा॑शत ॥१२॥

563. Pra devam acchā madhumanta indavo sisṣyadanta gāva ā na dhenavaḥ.

Barhiṣado vacanāvanta ūdhabhiḥ parisrutam ustriya nirminj dhire.¹⁰

(Cf. Rv IX.68.1)

564. Anjate vyanjate samanjate kṛtūṃ rihanti madhvābhyhanjate.

Sindhoruchhvāse patyant mukṣaṇaṃ hiranyapāvāḥ paśum apsu grbṇate.²¹

(Cf. S. 1614; Rv IX.86.43; Av. XVIII.3.18)

565. Pavitram te vitatam brahmaṇaspate prabhur gātrāṇi paryeṣi viśvataḥ.

Atapta-tanūr na tad āmo aśnute śr̥tāsa id vahantaḥ sam tad āśata.¹²

(Cf. S. 875; Rv IX.83.1)

563. The exhilarating divine nectar flows towards the resplendent self, as milch-kine hasten to their calves, or just as the pure milk flows forth from the udders of the lowing cows sitting on the sacred grass.¹⁰
(Cf. Rv IX.68.1)
564. They, the priests, smear and grease, and anoint the effused elixir with milk. Nature's bounties enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheep wool, and plunge it into those waters, the sprinkler, the beholder, falling into the seething torrent.¹¹
(Cf. S. 1614; Rv IX.86.43)
565. O Lord of divine enlightenment, your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creation from all sides; you never get tired (become hot) in your work; your divine bliss is not obtainable to those who are unripened. Only the mature ones receive the graces from you.¹²
(Cf. S. 875; Rv IX.83.1)

(८) अष्टमी दशतिः

(१-१२) द्वादशर्चाया अस्या दशतिः (१, ७, ११) प्रथमासप्तम्येकादशीनामृचां चाक्षुषोऽग्निः, (२) द्वितीयाया मानवधनुः, (३-४, ९-१०) तृतीयाचतुर्थीनवमीदशमीनां काश्यपो पर्वतनारदौ काश्यपे शिलण्डिन्यावप्सरसी वा, (५) पञ्चम्या भान्त्यस्त्रितः, (६) षष्ठ्या भान्त्यसो मनुः, (८, १२) अष्टमीद्वादशयोभान्त्यो दित ऋषयः । (१) प्रथमाया इन्द्रसोमी, (२) द्वितीयायाः सोमेन्द्रो, (३-१२) तृतीयादिदशानाञ्च सोमो देवताः । उष्णिक् उन्दः ॥

इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः । श्रुष्टे जातास इन्द्रवः स्वर्विदः ॥१॥
 प्र धन्वा सोम जागृविरिन्द्रायेन्द्रो परि स्रव । द्युमन्तं शुष्ममा भर स्वर्विदम् ॥२॥
 सखाय आनि पीदत पुनानाय प्र गायत । शिशुं न यज्ञैः परि भूषत श्रिये ॥३॥
 तंवः सखायो मदाय पुनानमभि गायत । शिशुं न हव्यैः स्वदयन्त गूर्तिभिः ॥४॥
 प्राणा शिशुर्महीना हिन्वन्तृतस्य दीधितिम् । विश्वा परि प्रिया भुवदध द्विता ॥५॥

Khaṇḍa X

Daśati 8

566. Indram accha sūtā ime vṛṣaṇam yantu harayaḥ.
 Śruṣṭe jātāsa indavaḥ svarvidaḥ.
 (Cf. S. 694; Rv IX.106.4)

567. Pra dhanva soma jagrvir indrāyendo parisrva.
 dyumantaṁ susmamā bhar svavirdam.
 (Cf. Rv IX.106.4)

568. Sakhāya ā ni śidata punānāya pra gāyata.
 Śīsum na yajñaiḥ pari bhūṣata śriye.
 (Cf. S. 1157; Rv I.22.8; IX.104.1)

569. Tam vaḥ sakhāyo madāya punānam abhi gāyata.
 Śīsum na havyaiḥ svadayanta gūrtibhiḥ.
 (Cf. S. 1098; Rv IX.105.1)

570. Prāṇā śīsur mahinām hinwann ṛtasya dīdhitim.
 Viśvā pari priyā bhuvad adha dvitā.
 (Cf. S. 1013; Rv IX.102.1)

Khaṇḍa X

Daśati 8

566. May these effused, all-knowing, golden-hued elixirs be quickly generated; may they proceed to the aspirant, the resplendent self, the showerer of blessings.¹
(Cf. S. 694; Ṛv IX.106.1)
567. Flow on, O stream of vigilant spiritual bliss; may it spread around for the aspirant. May it bless us with brilliant, overpowering and all obtaining strength.²
(Cf. Ṛv IX.106.4)
568. May our friends assemble and sit down to pay homage to the divine creator, for only He can bestow divine wisdom.³
(Cf. S. 1157; Ṛv I.22.8; IX.104.1)
569. O friends, loudly chant the hymns while the elixir is being purified. It is a joyful drink for the divine powers. Sweeten the elixir with oblations and sweet words, just as a child is pleased with colourful decorations.⁴
(Cf. S. 1098; Ṛv IX.105.1)
570. Engaged in sacred acts, the divine elixir is the child of the great earth. It casts lustre to the cosmic sacrifice. It has the control over the entire wealth of both the worlds, earth and heaven.⁵
(Cf. S. 1013; Ṛv IX.102.1)

पवस्व देववीतय इन्द्रो धाराभिरोजसा । आ कलशं मधुमान्तसोम नः सदः ॥६॥
 सोमः पुनान ऊर्मिणाव्य वारं वि धावति । अग्रे वाचः पवमानः कनिकदत् ॥७॥
 प्र पुनानाय वेधसे सोमाय वच उच्यते । भृतिं न भरा मतिभिर्जुजोषते ॥८॥
 गोमज्ञ इन्द्रो अश्ववत्सुतः सुदक्ष धनिव । शुचिं च वर्णमधि गोषु धारय ॥९॥
 अस्मभ्य त्वा वसुविदमभि वाणीरनुषत । गोभिष्टे वर्णमभि वासयामसि ॥१०॥
 पवते हयतो हरिरति ह्वारं सिरं ह्यहा । अभ्यर्ष स्तोत्रभ्यो वीरवद्यशः ॥११॥
 परि कोशं मधुश्चुतं सोमः पुनानो अर्पति ।
 अभि वाणीर्कषीणां सप्ता नूषत ॥१२॥

571. Pavasva deva-vītaya indo dhārābhir ojasā.
 Ā kalaśam madhumānt soma naḥ sadaḥ. 6
 (Cf. S. 1326; Rv IX.106.7)
572. Somaḥ punāna ūrmiṇāvvyam vāram vi dhāvati.
 Agre vācaḥ pavamānaḥ kanikradat. 7
 (Cf. S. 940; Rv IX.106.10)
573. Pra punānāya vedhase somāya vaca ucyate.
 Bhrtim na bharā matibhir jujoṣate. 8
 (Cf. Rv IX.103.1)
574. Goman na indo aśvavat sutaḥ sudakṣa dhaniva.
 Śucim ca varṇam adhi goṣu dhāraya. 9
 (Cf. S. 1611) Rv IX.105.4)
575. Asmabhyam tvā vasuvidam abhi vāṇīr anūṣata.
 Gobhiṣte varṇam abhi vāsayāmasi. 10
 (Cf. Rv IX.104.4)
576. Pavate haryato harirati hvarāṁsi raṁhyā.
 Abharṣa stotr̥bhyo vīravat yaśaḥ. 11
 (Cf. S. 773; Rv IX.106.13)
577. Pari kośam madhuścutam somaḥ punāno arṣati.
 Abhi vāṇīr ṛṣiṇām saptā nūṣata. 12
 (Cf. Rv IX.103.3)

571. The elixir of divine bliss, flow onward in your strength with your streams for the inspiration and exultation of Nature's bounties. May you fragrant and flavoured come to stay in our pitchers (of heart).⁶
(Cf. S. 1326; Rv IX.106.7)
572. The spiritual elixir, while filtered, flows in a stream through the fleecy filter, and roars aloud before the hymns are chanted.⁷
(Cf. S. 940; Rv IX.106.10)
573. Sing loudly to the glory of the purified elixir, the institutor (of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises.⁸
(Cf. Rv X.103.1)
574. O powerful elixir, while expressed, pour upon us riches, comprising cattle (wealth) and horse (vigour); I shall add pure milk and curds to it.⁹
(Cf. S. 1611; Rv IX.105.4)
575. For us, chant the hymns that glorify you, as aspire us to procure wealth; we clothe, O elixir, your form with milk and curds (cow products).¹⁰
(Cf. Rv IX. 104.4)
576. The delightful golden-hued elixir flows with rapidity into the crooked (pitchers). It provides wealth and vigour to the worshippers.¹¹
(Cf. S. 773; Rv IX.106.13)
577. The divine elixir sends forth its juice through the cosmic woollen filter to the honey-dripping receptacles seven metres of the hymns praise it.¹²
(Cf. Rv IX.103.3)

(९) नवमी दशतिः

- (१-८) अष्टांश्या अस्या दशतिः (१) प्रथमाया ऋचः शाक्तयो गौरिषीति, (२) द्वितीयाया आङ्गिरसा ऊर्ज-
सपप्रभृतयः, (३) तृतीयाया मागदान क्रत्रिश्वा, (४) चतुर्थ्या आङ्गिरसः कृतपशाः, (५) पञ्चम्या राजर्षिर्ऋषयः,
(६) षष्ठ्या वासिष्ठः शक्तिः, (७-८) सप्तम्यष्टम्योश्चाङ्गिरस ऊर्जर्केषयः । (१) प्रथमाया इन्द्रतोमो,
(२, ५-८) द्वितीयायाः पञ्चम्यादिचतसृणां सोमः, (३) तृतीयाया मन्त्रतोमो, (४) चतुर्थ्याश्च
वृषभतोमो देवताः । (१-४, ६-७) प्रथमादिचतसृणां षष्ठीसप्तम्योश्च ककुत्स्थिर्ऋ,
(५) पञ्चम्या यवमध्या गायत्री, (८) अष्टम्याश्च विष्टारपङ्क्तिरुन्दांसि ॥

पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः । महि द्युक्षतमो मदः ॥१॥
अभि द्युम्नं बृहद्यश इपस्पते दिदीहि देवदेवयुम् । वि कोशं मध्यमं युव ॥२॥
आ सौता परि पिञ्चताश्वं न स्तोममसुर रजस्तुरम् । वनप्रक्षमुदप्रुतम् ॥३॥
एतसु त्वं मदच्युत सहस्रधारं वृषभं दिवोदुहम् । विश्वा वसूनि विभ्रतम् ॥४॥

Khaṇḍa XI

Daśati 9

578. Pavasva madhmattama indrāya soma kratuvittamo madah.

Mahi dyukṣatamo madah.¹
(Cf. S. 692; Rv IX.108.1)

579. Abhi dyumnā bṛhad yasa iṣaspatē didīhi deva devayam.

Vi kośam madhyamam yuva.²
(Cf. S. 1011; Rv IX.108.9)

580. Ā sotā pari śiñcatāsvam na stomam apturam rajasturam.

Vanaprakṣam udaprutam.³
(Cf. S. 1394; Rv IX.108.7)

581. Etam u tyam madacyutam sahasra-dhāram vṛṣabham divo-duham.

Viśvā vasūni bibhratam.⁴
(Cf. Rv IX.108.11)

Khaṇḍa XI**Daśati 9**

578. O sweet-flavoured, most intelligent, exhilarator, elixir of divine love, flow for the aspirant self, the great, the most brilliant and full of bliss.₁
(Cf. S. 692; Rv IX.108.1)
579. O divine elixir, Lord of viands, devoted to the divine elements, bestow upon us brilliant and abundant food. May you throw open the doors of the mid-region (for rains).₂
(Cf. S. 1011; Rv IX.108.9)
580. O priests, pour forth and sprinkle the beverage all around, swift in action like a horse, the adorable, dispenser of rain, and active and speedy as light; may you squeeze out the juice of the plant, and then mix it with water and further strengthen it (with milk and curds).₃
(Cf. S. 1394; Rv IX.108.7)
581. The enlightened priests have been milking from heaven, the exhilarating, thousand-streamed, the showerer of blessings and the bearer of all treasures.₄
(Cf. Rv IX.108.11)

स॑ सु॒न्वे यो॑ वसू॒नां यो॑ रा॒यामा॑नेता य इ॒डाना॑म् । सौमो॑ यः सु॒क्षिती॑नाम् ॥५॥
 त्व॑ ह्या॒ङ्ग दे॒व्य प॑वमान॒ जनि॑मानि द्युमत्त॑मः । अ॒मृत॑त्वाय॒ घोष॑यन् ॥६॥
 एष॑ स्य धा॒रया॑ सुतो॒व्या वारे॑भिः पवते मदि॒न्तमः॑ । क्री॒डन्नु॑र्मिरपा॒मिव॑ ॥७॥
 य उ॒स्त्रिया॑ अपि॒ या अ॒न्तर॑श्मनि॒ निर्गा॑ अकृ॒न्तदो॑जसा ।
 अ॒भि व्रजं॑ तन्निषे गव्यम॒श्च्यं वर्मी॑व धृ॒ष्णवा॑ रुज । ॐ॑ वर्मी॑व धृ॒ष्णवा॑ रुज ॥८॥

॥ इति षष्ठः प्रपाठकः ॥

॥ इति छन्दः आर्चिकः ॥

582. Sa sunve yo vasūnām yo rāyām ānetā yaḥ idānām.
Somo yaḥ suksītīnām.⁵
(Cf. S. 1096; Rv IX.108.13)
583. Tvaṁ hyā3nga devya pavamān ajnimāni dhyumttmah.
Amṛtatvāya ghoṣyan.⁶
(Cf. S. 938; Rv IX.108.3)
584. Eṣa sya dhārayā sutovyā vārebhiḥ pavate madintamah.
Kṛīdann ūrmir apām iva.⁷
(Cf. Rv IX.108.5)
585. Ya usriyā api yā antaraśmani nir gā akṛntad ojasā.
Abhi vrjam tatniṣe gavyam aśvyam varmīva dhṛṣṇavā
ruja.
OM varmīva dhṛṣṇavā ruja.⁸
(Cf. Rv IX.108.6)

Here ends Khaṇḍa XI of Adhyāya V; and also ends Adhyāya V.

Here ends Daśati 9 and Ardha II of Prapāthaka VI and also ends Prapāthaka VI.

Here ends Pavamāna Kāṇḍa (Parva)

Here ends PURVĀRCIKĀ (Chanda Arcika)

582. The elixir has been effused, which is the bringer of treasures, the bringer of riches, the bringer of food and the bringer of fair home.⁵
(Cf. S. 1096; Rv IX.108.13)
583. O effusing divine love, brilliant and pure, you invoke and evoke all divine elements for the sake of their immortality.⁶
(Cf. S. 938; Rv IX.108.3)
584. This divine elixir when effused flows most exhilarating through the cosmic woollen fleecy sieve and sporting like a wave of water.⁷
(Cf. Rv IX.108.5)
585. O hero elixir, it is you who by your might have been extricating from the rock the quick-moving kine, abiding in the waters. You have spread out a pasturage for cattle and horses and like an armoured or mailed warrior, you have been ever slaying the wicked and cruel.⁸
(Cf. Rv IX.108.6)

Here ends Khaṇḍa XI of Adhyāya V; here also ends Adhyāya V.

Here also ends Daśati 9, and Ardha II of Prapāthaka VI.

Here also ends Prapāthaka VI.

HERE ENDS PAVAMĀNA KAṆḌA (PARVA)

Here also ends PŪRVĀRCIKA (Chanda Ārcika)

अथारण्यार्चिकः

(१) प्रथमा दशतिः

- (१-२) नवर्चाया अस्या दशतिः (१) प्रथमाया ऋचो बर्हस्पत्यः चांयुः, (२) द्वितीयाया मैत्रावरुणो वसिष्ठः,
 (३-४) तृतीयाचतुर्थ्योरात्रीगतिः शुनःशेषः, (५) पञ्चम्या षड्विंशतः कुन्तः, (६) षष्ठ्या माङ्गिरसो वृषः,
 (७-८) सप्तम्यष्टम्योरात्रिरसोऽमहीयुः, (९) नवम्याधात्मा ऋषयः । (१-३, ६) प्रथमादितृचस्य
 षष्ठ्याधेन्द्रः, (४) चतुर्थ्या वरुणादित्यौ, (५) पञ्चम्याः सोममित्रवरुणादितिसिन्धुपिबिषीषावः,
 (७) सप्तम्या इन्द्रवरुणमरुतः, (८) अष्टम्याः सोमः, (९) नवम्याधात्मा देवताः । (१) प्रथमाया
 विराडुहती, (२, ४-५, ९) द्वितीयाचतुर्थीपञ्चमीनवमीनां त्रिष्टुप्, (३, ७-८)
 तृतीयासप्तम्यष्टमीनां गायत्री, (६) षष्ठ्याधेकपदा त्रिष्टुप् छन्दसि ॥

इन्द्र ज्येष्ठं न आ भर ओजिष्ठं पुपुरि श्रवः ।
 यदिष्टक्षेम वज्रहस्त रोदसी ओभे सुशिप्र पत्राः ॥१॥
 इन्द्रो राजा जगतश्चर्षणीनामधिक्षमा विश्वरूपं यदस्य ।
 ततो ददाति दाशुषे वसूनि चोदद्राध उपस्तुतं चिदवाक् ॥२॥
 यस्येदमा रजोयुजस्तुजे जने वनस्वः । इन्द्रस्य रन्त्यं बृहत् ॥३॥

ĀRANYĀRCIKA

ĀRAṆYA KĀṆḌA (PARVA)

Adhyāya ११

Khaṇḍa I

Daśati 1

586. Indra jyeṣṭham na ā bhara ojiṣṭham pururi śravaḥ.
 Yad didhṛkṣema vajrahasta rodasī obhe suśipra
 paprāḥ.¹
 (Cf. Rv VI.46.5; Av. XX.80.1)
587. Indro rājā jagataś carṣaṇinām adhiḥkṣamā viśvarūpaṁ
 yadasya.
 Tato dadāti dāśuṣe vasūni codad rādha upastutam cid
 arvāk.²
 (Cf. Rv VIII.27.3; Av. XIX.5.7)
588. Yasyedamā rajo yujas tuje jane vanaṁ svaḥ.
 Indrasya rantyam br̥hat.³
 (Cf. Av. VI.33.1)

ĀRANYĀRCIKA

ĀRAṆYA KĀṆḌA (PARVA) Adhyāya VI

Khaṇḍa I

Daśati 1

586. O resplendent Lord, possessor of charming chin, wonderous, most invigorating, all powerful and wielder of bolt of justice, nourish us with the same vital power as you do to sustain the terrestrial and celestial worlds.₁
(Cf. Ṛv VI.46.5)
587. The resplendent is the sovereign of the earth and Lord of men. His is the entire wealth that exists on the earth, and he gives riches to the worshipper. May He, glorified by us, enrich us.₂
(Cf. Ṛv VII.27.3)
588. The gift of the resplendent Lord is superb and splendid. These bounteous gifts of glorious Lord are well reputed in the heaven and well spoken off amongst those people who generously give.₃
(Cf. Av. VI.33.1)

उ॒दु॒त्त॒मं व॑रु॒णं पा॑श॒मस्स॑द॒वाध॑मं वि म॒ध्य॒मं५ श्रे॒थाय॑ ।
 अ॒थादि॑त्य व्र॒ते व॑यं त॒वाना॑ग॒सो अ॑दि॒तये॑ स्याम ॥४॥
 त्वया॑ व॒यं प॑व॒माने॑न सोम॑ भ॒रे कृ॑तं वि चि॒नुयाम॑ श॒श्वत् ।
 तन्नो॑ मि॒त्रो व॑रु॒णो मा॑मह॒न्ताम॑दि॒तिः सि॒न्धुः पृ॒थि॒वी उ॒त द्यौः ॥५॥
 इ॒मं वृ॑ष॒णं कृ॑णु॒तैक॑मि॒न्माम् ॥६॥
 स न इन्द्रा॑य यज्य॒वे व॑रु॒णाय॑ मरु॒द्भ्यः । व॑रि॒वो वि॑त्परि॒स्रव॑ ॥७॥
 ए॒ना वि॒श्वान्य॑र्य॒ आ द्यु॑म्ना॒नि मा॑नु॒षाणाम् । सि॒षास॑न्तो वना॒महे ॥८॥

589. Ud uttamam varuṇa pāśam asmad av adhamam vi madhyamaṁ śrathāya.

Athā aditya vrata vayam tavānāgaso aditaye syāma.⁴
 (Cf. Rv I.24.15; Yv. XII.12; Av. VII.83.3; XVIII.4.69)

590. Tvayā vayam pavamānena soma bhare kṛtam vi cinuyāma śasvat.

Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ
 prthivī uta dyauh.⁵
 (Cf. Rv IX.97.58)

591. Imam vṛṣaṇam kṛṇutaikam in mām.⁶

592. Sa na indrāya yajyave varuṇāya marudbhyah.

Varivovit parisrava.⁷
 (Cf. S. 673; Rv IX.61.12; Yv. XXVI.17)

593. Enā viśvānyarya ā dyumnāni mānuṣāṇam.

Sisāsanto vanāmahe.⁸
 (Cf. S. 674; Rv IX.61.11; Yv. XXVI.18)

589. O venerable Lord, loosen the bonds that hold me, loosen the bonds upper, middle and lower. We shall obey your eternal laws, faithfully follow your command and thereby avoid sin.⁴
(Cf. Rv I.24.15)
590. O elixir, effused, pure and filtered, may we ever, with you as our ally, win glory and copious wealth in battle; so may the sun, the ocean, our mother Eternity, the lord of rivers, heaven and earth as well enrich us.⁵
(Cf. Rv IX.97.58)
591. O Nature's bounty! may you provide strength to this one, the showerer and also to me for rendering good to every-one.⁶
592. O divine elixir, the possessor of wealth as you are, may you flow from all sides from your resplendence, for our venerability and for our humanitarian character.⁷
(Cf. S. 673; Rv IX.61.12)
593. With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men, and enjoy it not alone but distributing it judiciously among ourselves.⁸
(Cf. S. 674; Rv IX.61.11)

अ॒हम॑स्मि प्रथ॑मजा ऋत॑स्य पूर्वं दे॒वेभ्यो॑ अमृ॒तस्य॑ नाम ।

यो मा द॑दाति स इदे॒वमा॑वदहमन्नमन्नमदन्तम॑दि ॥९॥

594. Aham asmi prathamajā ṛtasya pūrvam devebhyo amṛtasya nāma.

Yo mā dadāti sa idevamāvad aham annam adantam admi.9

(२) द्वितीया ददाति:

(१-७) सप्तर्षया भस्वा ददाते: (१) प्रथमाया ऋच भाङ्गिरसः सुकक्षः, (२) द्वितीयाया भाङ्गिरसः पवित्रः,

(३-४) कृतीयाचतुर्थ्योर्विभामित्रो मधुच्यन्दाः, (५) पञ्चम्या वासिष्ठः प्रथः, (६) षष्ठ्याः शौनको गृत्तमदः,

(७) सप्तम्याभाङ्गिरसो नृमेघपुष्पेष्वावृषयः । (१, ३-४, ७) प्रथमाकृतीयाचतुर्थीसप्तमीनामिन्द्रः,

(२) द्वितीयायाः सोमपितरः, (५) पञ्चम्या घातुसविद्विष्णवः, (६) षष्ठ्याश्च बाधुदेवताः ।

(१, ३-४, ६) प्रथमाकृतीयाचतुर्थीषष्ठीनां गायत्री, (२) द्वितीयाया अगती,

(५) पञ्चम्यास्त्रिष्टुप्, (७) सप्तम्याधातुष्टुप् उन्दासि ॥

त्वमे॒तद॑धारयः कृ॒ष्णासु॑ रोहि॒णीषु॑ च । पर॒ष्णीषु॑ रु॒द्रात्प॑यः ॥१॥

अ॒रू॒रुच॑दु॒षसः॑ पृ॒श्निर॑ग्रि॒य उ॒क्षा मि॑मेति॒ भुव॑नेषु वाज॒युः॑ ।

मा॒यावि॑नो ममिरे अस्य मा॒यया॑ नृ॒चक्ष॑सः पि॒तरो॑ गर्भ॒माद॑धुः ॥२॥

इन्द्र॑ इ॒क्ष्योः स॑चा स॒म्मि॒श्र आ व॑चोयुजा । इन्द्रो॑ व॒ज्री हि॑र॒ण्ययः॑ ॥३॥

Khaṇḍa II

Daśati 2

595. Tvam etad adhārayaḥ kṛṣṇāsu rohiṇīṣu ca.

Paruṣṇīṣu ruśat payah.1

(Cf. Ṛv VIII.93.13)

596. Arūrucad uśasaḥ pṛśnir agriya ukṣā mimeti bhuvaneṣu vājayuh.

Māyāvino mamire asya māyayā nṛcakśasaḥ pitaro garbham ādaduh.2

(Cf. S. 877; Ṛv IX.83.3)

597. Indra iddharyoḥ sacā sammiśla ā vacoyujā.

Indro vajrī hiranyayah.3

(Cf. S. 797; Ṛv I.7.2; Av. XX.38.5; 47.4; 70.8)

594. I, the Lord of food, am born much prior to other Nature's bounties. I am first born out of the immortal cosmic sacrifice, one who offers me gifts, verily, protects every one with generous heart. I, the Lord of sustaining food, consume that greedy person who alone tries to consume the entire food.⁹

Khaṇḍa II

Daśati 2

595. It is you who deposit white milk in the black and the red and in the cows with spotted skins.¹
(Cf. Rv VIII.93.13)
596. The associate of dawn, and the sun (i.e. the divine elixir) shines forth; it sprinkles the dew drops to nourish the worlds with food and provisions; by its super-intellect, it supports the entire intelligentsia, the elders, the beholders of men; it supports the germ of entire activity in the world.²
(Cf. S .877; Rv IX.83.3)
597. The resplendent Lord, the wielder of adamantine justice, is the coordinator of all elements. At His command, all cosmic energies are harnessed to the richly-decorated aura and they come speedily to our help.³
(Cf. S. 797; Rv I.7.2)

इन्द्र वाजेषु नोव सहस्रप्रधनेषु च । उग्र उग्राभिरुतिभिः ॥४॥
 प्रथश्च यस्य सप्रथश्च नामानुष्टुभस्य हविषो हविर्यत् ।
 धानुर्युतानात्सवितुश्च विष्णो रथन्तरमा जभारा वसिष्ठः ॥५॥
 नियुत्वान्वायवा गह्यय शुक्रो अयामि ते । गन्तासि सुन्वतो गृहम् ॥६॥
 यज्ञायथा अपूर्व्यं मघवन्वृत्रहत्याय ।
 तत्पृथिवीमप्रथयस्तदस्तन्ना उतो दिवम् ॥७॥

598. Indra vājeṣu nova sahasrapradhaneṣu ca.
 Ugra ugrābhir ūtibhiḥ.⁴
 (Cf. S. 798; Rv I.7.4; Av. XX.70.10)

599. Prathaśca yasya saprathaśca nāmānuṣṭubhasya haviṣo
 havir yat.
 Dhātur dyutānāt savituśca viṣṇo rathantaram ā jabhārā
 vasiṣṭhaḥ.⁵
 (Cf. Rv X.181.1)

600. Niyutvān vāyavā gahyayaṁ śukro ayāmi te.
 Gantāsi sunvato gr̥ham.⁶
 (Cf. Rv II.41.2; Yv. XXVII.29)

601. Yaj jāyathā apūrvya maghavan vṛtra-hatyāya.
 Tat prthivīm aprathayas tad astabhnā uto divam.⁷
 (Cf. S. 1429; Rv VIII.89.5)

598. O invincible resplendent Lord, may you, with insuperable defences, protect us in the struggle of hard life.⁴
(Cf. S. 798; Ṛv I.7.4)
599. The most celebrated sage first comprehends and then reveals the meaning of the *rathantara* chants in the *anustup* meters, recite in favour of the suns so well known under the names *dhātṛ* (the sustainer), *savitṛ* (the impeller) and *viṣṇu* (the all-pervading).⁵
(Cf. Ṛv X.181.1)
600. May you, O sense of touch, with all your awareness come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting those houses, where you get it.⁶
(Cf. Ṛv II.41.2)
601. O bounteous Lord, there has been a time, when none existed prior to you, and you were born as if, for the destruction of the shrouding darkness. At that time, you spread out far and wide this earth and brought the heavens, the luminaries, into existence.⁷
(Cf. S. 1429; Ṛv VIII.89.5)

(३) तृतीया दशतिः

- (१-१३) त्रयोदशर्चाया अस्या दशतिः (१) प्रथमाया ऋचः परमेष्ठी प्रजापतिः, (२-३) द्वितीयाद्वितीययो राहुगणो गोतमः, (४) चतुर्था वैश्वामित्रो मधुच्छन्दाः, (५) पञ्चम्या गौतमो वामदेवः, (६) षष्ठ्या शौनको वृत्समदः, (७) सप्तम्या भारद्वाजी रात्रिः, (८) अष्टम्या बार्हस्पत्यो भरद्वाजः, (९) नवम्या भारद्वाज ऋषिश्चा दीप्यन्तिर्मरतो वा, (१०) दशम्या वैश्वक्ल्योऽगस्त्यः, (११) एकादस्या आङ्गिरसो हिरण्यस्तृषः, (१२-१३) द्वादशीत्रयोदशयोश्च गायिनो विश्वामित्र ऋषयः । (१) प्रथमायाः प्रजापतिः, (२-३) द्वितीयाद्वितीययोः सोमः, (४, १२-१३) चतुर्थाद्वादशीत्रयोदशानामग्निः, (५) पञ्चम्या गौः, (६) षष्ठ्या आपः, (७) सप्तम्या रात्रिदित्यश्च, (८) अष्टम्या वैश्वानरः, (९-१०) नवमीदशम्योर्विश्वे देवाः, (११) एकादस्याधेन्द्रो देवताः । (१, ७) प्रथमासप्तम्योरनुष्टुप्, (२, ५-६, ९, ११-१३) द्वितीयापञ्चमी षष्ठीनवमीनामेकादश्यादितृचस्य च त्रिष्टुप्, (३) तृतीयाया विराट्, (४) चतुर्था गायत्री, (८) अष्टम्या जगती, (१०) दशम्याश्च न्योतिष्मती जगती छन्दांसि ॥

मयि॑ व॒र्चो॑ अथो॑ य॒ज्ञो॒र्थो य॒ज्ञस्य॑ य॒त्पयः॑ ।

पर॑मे॒ष्ठौ प्र॒जाप॑तिर्दिवि॑ द्यामि॒व दृ॒ष्टु ॥१॥

सं ते॑ प॒यो॒ऽसि॑ समु॒ यन्तु॑ वा॒जाः सं वृ॒ष्ण्या॑न्यभिमा॒ति॒षाहः॑ ।

आ॒प्याय॑मानो अ॒मृता॑य सोम दि॒वि श्रवा॑ऽस्युत्त॒मानि॑ धिष्व ॥२॥

Khaṇḍa III

Daśati 3

602. Mayi varco atho yaśoṭho yajñasya yat payah.
Parameṣṭhī prajāpatir divi dyām iva dr̥ṣṭhātu.,
(Cf. Av. VI.69.3)

603. Sam te payāṁsi samu yantu vājāḥ sam
vṛṣṇyānyabhimātisāhah.
Āpyāyamāno amṛtāya soma divi śṛvāṁsyuttamāni
dhisva.2
(Cf. Rv I.91.18, Yv. X.12.113)

Khaṇḍa III**Daśati 3**

602. O Lord of creation, the upholder of the supreme position, please enhance in me the divine glory, enhance in me fame and popularity, and also enhance the water or sustenance necessary for cosmic sacrifice, just as in the celestial region the luminaries (are multiplied and strengthened).¹
(Cf. Av. VI.69.3)
603. O blissful Lord, may all sweet waters be treasured with you, and may powers, energies, and vanquishing vigour be united in you. For our immortality, may you provide us with heavenly spiritual nourishment.²
(Cf. Rv I.91.18)

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वे गाः ।
 त्वमातनोर्स्वा३न्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥३॥
 अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् ॥४॥
 ते मन्वत प्रथमं नाम गौनां त्रिः सप्त परमं नाम जानन् ।
 ता जानतोरभ्यनूषत क्षा आविर्भुवन्नरुणोर्यशसा गावः ॥५॥
 समन्या यन्त्युपयन्त्यन्याः समानमूर्वं नद्यस्पृणन्ति ।
 तमू शुचिं शुचयो दीदिवा समपान्नपातमुप यन्त्यापः ॥६॥
 आ प्रागाद्भद्रा युवतिरहः केतून्त्समीर्त्सति ।
 अमूद्भद्रा निवेशनी विश्वस्य जगतो रात्री ॥७॥

604. Tvam imā oṣadhīḥ soma viśvās tvam apo ajanayas tvam gāḥ.

Tvam ātanor urva3ntarikṣam tvam jyotiṣā vi tamo vavartha.3

(Cf. Rv I.91.22; Yv. XXXIV.12)

605. Agnimīde purohitam yajñasya devam ṛtvijam.

Hotāram ratnadhātamam.4

(Cf. Rv I.1.1.)

606. Te manvata prathamam nama gonām triḥ sapta paramam nāma jānan.

Tā jānatīr abhyanūṣata kṣa āvirbhuvann aruṇīr yaśasā gāvah.5

(Cf. Rv IV.1.16)

607. Samanyā yantupayantyanyāḥ samānam ūrvam nadyas pṛnanti.

Tāmū śuciṁ śucayo dīdivāṁ sam apān-napātam upa yantypah.6

(Cf. Rv II.35.3)

608. Ā prāgād bhadṛā yuvatir ahnaḥ ketūnt samīrtsati.

Abhūd bhadṛā niveśanī viśvasya jagato rātrī.7

604. O blissful Lord, you have generated herbs, waters, and milch-kine; you have dispelled darkness with light, you have sustained and expanded the mid-regions.³
(Cf. Ṛv I.91.22)
605. We worship the adorable God, the one of fore-most position or of the first priority, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous.⁴
(Cf. Ṛv I.1.1)
606. They first have comprehended the name of the milch-cow (the divine speech). They found the mother's three sets of seven noblest terms (21 metres of the Vedas). Then they glorified the conscious dawns (divine light), and the purple dawn appeared with the radiance of the effulgent sun.⁵
(Cf. Ṛv IV.1.16)
607. Some waters collect together, other's join them. As rivers, they flow together to a common reservoir (ocean). The pure waters have gathered round the hydrodynamic power, pure and shining.⁶
(Cf. Ṛv II.35.3)
608. Here arrives the blessed maiden with a desire to save us from the scorching rays of sun. She is the giver of rest to the entire universe. May this night be source of peace and happiness to us.⁷

प्रक्षस्य वृष्णो अरुषस्य नू महः प्र नो वचो विदथा जातवेदसे ।
 वैश्वानराय मतिर्नव्यसे शुचिः सोम इव पवते चारुमये ॥८॥
 विश्वे देवा मम शृण्वन्तु यज्ञमुभे रोदसी अपां नपाञ्च मन्म ।
 मा वो वचासि परिचक्ष्याणि वोच सुन्नेष्विद्वो अन्तमा मदेम ॥९॥
 यशो मा द्यावापृथिवी यशो मेन्द्रबृहस्पती ।
 यशो भगस्य विन्दतु यशो मा प्रतिमुच्यताम् ।
 यशस्याश्याः स सदोहं प्रवदिता स्याम् ॥१०॥
 इन्द्रस्य नु वीर्याणि प्रवोच यानि चकार प्रथमानि वज्री ।
 अहन्नहिमन्वपस्ततदे प्र वक्षणा अभिनत्पर्वतानाम् ॥११॥

609. Prakṣasya vṛṣṇo aruṣasya nū mahah pra no vaco vidathā jātavedase.

Vaiśvānarāya matir navyase śuciḥ soma iva pavate cānur agnaye.⁸

(Cf. Rv VI.8.1)

610. Viśve devā mama śṛṇvantu yajyīam ubhe rodasī apām napāc ca manma.

Mā vo vacāṁsi paricakṣyāṇi vocaṁ sumneṣvid vo antamā madema.⁹

(Cf. Rv VI.52.14)

611. Yaśo mā dyāya -pṛthivī yaśo mendra-bfhaspatī.

Yaśo bhagasya vindatu yaśo mā pratimucyātām.

Yaśasvyāśsyah saṁ sadoham pravaditā syām.¹⁰

612. Indrasya nu vīryāṇi pravocam yāni cakāra prathamāni vajrī.

Ahann ahim anvapas tatarda pra vakṣanā abhinat parvatānām.¹¹

(Cf. Rv I.32.1; Av. II.5.5)

609. I commemorate promptly at the holy congregation the might of the all-pervading cosmic fire, all-knowing, the showerer, and the radiant; ever-fresh, pure, and graceful hymns flow from me for this universal leader, in the same way, as the herbal juice flows from the filter.⁸
(Cf. Ṛv VI.8.1)
610. May all the divine powers, and both heaven and earth and the fire-divine, the grandson of water, hear our songs; may we not utter such words as you may disregard. Let us, closely allied with you, rejoice in bliss.⁹
(Cf. Ṛv VI.52.14)
611. May my fame spread in regions from earth to heaven. May I be a recipient of reputation from men of learning and men of power. May I be renowned amongst the people of wealth. May I be never deprived of my glory. May I have good name amongst the members of assembly and may I be known for my eloquence.¹⁰
612. May I acclaim the valorous deeds of the resplendent soul (the lower self), which he has achieved; he has cloven the cloud of blind and dark impulses; and cast out the evil thoughts; he has broken a way for the torrents of wisdom through obstacles.¹¹
(Cf. Ṛv I.32.1)

अ॒ग्नि॒रस्मि॑ जन्म॒ना जा॒तवे॒दा घृ॒तं मे॑ चक्षु॒रमृ॑तं म आ॒सन् ।
 त्रि॒धातु॑र॒र्को रज॑सो वि॒मानो॑जसं ज्योति॒र्हविर॑स्मि सर्व॒म् ॥१२॥
 पा॒त्यग्नि॑वि॒पो अ॒ग्रं पदे॑ वेः पा॒ति य॒क्ष्मश्च॑रण॒स्य सूर्य॑स्य ।
 पा॒ति नाभा॑ सप्त॒शीर्षा॑णम॒ग्निः पा॒ति दे॒वाना॑मुपमाद॒मृष्वः ॥१३॥

613. Agnir asmi janmanā jātavedā ghṛtam me cakṣur amṛtam ma āsan.

Tridhātur arko rajaso vimānojasram jyotir havir asmi sarvam.¹²

(Cf. Rv III.26.7; Yv. XVIII.66)

614. Pātyagnir vipo agram padam veḥ pāti yahvaś caraṇaṁ sūryasya.

Pāti nābhā sapta-śīrṣaṇam agniḥ pāti devānām upamādam ṛsvaḥ.¹³

(Cf. Rv III.5.5)

(४) षतुर्थी दशतिः

(१-१२) द्वादशार्चाया अग्न्या दशतिः (१) प्रथमाया कचोऽग्निः, (२) द्वितीयाया कतवः, (३-७) तृतीयादि पञ्चानामाद्विरसः कादयपो वा नागायणः, (८) अष्टम्याः वृषिष्यन्तरिक्षयावो लोकाः, (९) नवम्या आद्विरसः क्रम्यः, (१०) दशम्याः सर्वा दिशः, (११-१२) एकादशीद्वादशयोश्च मारीचः कश्यपः कतवः । (१) प्रथमाया भग्निः, (२) द्वितीयाया कतवः, (३-७) तृतीयादिपञ्चानां पुरुषः, (८) अष्टम्या द्यावापृथिवी, (९, ११) नवम्येकादशयोऽग्निः, (१०) दशम्या विश्वे देवाः, (१२) द्वादशयाश्च गीर्द्विताः । (१) प्रथमायाः पङ्क्तिः, (२) द्वितीयाया विराट्पद्वती, (३-७, ९-१०) तृतीयादिपञ्चानां नवमीदशम्योश्चानुष्टुप्, (८) अष्टम्या ज्योतिष्यती वगती,

(११-१२) एकादशीद्वादशयोश्च विष्टुप् छन्दांसि ।

आ॒जन्त्य॑मे॒ समि॑धान दी॒दिवो॑ जिह्वा चरत्यन्तरा॒सनि॑ ।

स त्वं नो॑ अमे॒ पय॑सा वसु॒विद्र॑यि॒ वचो॑ दृ॒शेदाः ॥१४॥

Khaṇḍa IV

Daśati 4

615. Bhrājantyaagne samidhāna dīdivo jihvā caraty antar āsani.

Sa tvam no agne payasā vasuvid rayim varco drśedāh. 1

613. I, the fire-divine, have since my first manifestation, been endowed with the knowledge of all that exists. The butter is my eye and the ambrosia my mouth. I am the living breath of three-fold universe. The measurer of the firmament, and the exhaustless warmth. I am also the burnt oblation.¹²
(Cf. Rv III.26.7)

614. The graceful fire divine guards the lovely extensive summit of the moving earth; mighty, he guards the daily course of the sun. At the navel of the earth (i.e. between heaven and earth), he guards the seven-fold vital principles and sublime deeds of pious devotees.¹³
(Cf. Rv III.5.5)

Chapter IV

Devatā 4

615. O kindled fire-divine, your tongue — the flames — blazing within your mouth consumes the oblation. O fire divine, rich in wealth, may you enrich us with the milk of affluence, and provide us with your well known glory.¹

वसन्तं इक्षु रन्त्यो ग्रीष्मं इक्षु रन्त्यः	।
वर्षाण्यनु शरदो हेमन्तः शिशिरं इक्षु रन्त्यः	॥२॥
सहस्रशीर्षाः पुरुषः सहस्राक्षः सहस्रपात्	।
स भूमिम् सर्वतो वृत्वात्यतिष्ठदशाङ्गुलम्	॥३॥
त्रिपादूर्ध्वं उदैत्पुरुषः पादोस्येहाभवत्पुनः	।
तथा विष्वद् व्यकामदशनानशने अभि	॥४॥
पुरुष एवेदम् सर्वं यद्वृत्तं यच्च भाव्यम्	।
पादोस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि	॥५॥

616. Vasanta innu rantyo grīṣma innu rantyaḥ.
Varṣānyanu śarado hemantaḥ śīśira innu rantyaḥ.²
617. Sahasra -śīrṣāḥ puruṣaḥ sahasrākṣaḥ sahasrapāt.
Sa bhūmim sarvato vṛtvāatyatiṣṭhad daśāṅgulaṃ.³
(Cf. Ṛv X.90.1; Yv. XXXI.1; Av. XIX.6.1)
618. Tripād-ūrdhavam udait puruṣaḥ pādasyehābhavat
punaḥ.
Tathā viṣvaṁ vyakrāmad aśanānaśane abhi.⁴
(Cf. Ṛv X.90.4; Yv. XXXI.4; Av. XIX.6.2)
619. Puruṣa evedaṁ sarvam yad bhūtam yacca bhāvyaṃ.
Pādosya sarva bhutāni tripād asyāmṛtam divi.⁵
(Cf. Ṛv X.90.2; Yv. XXXI.2. Av. XIX.6.4)

616. Charming and sweet is the Vasanta (Spring) season. Grīṣma or the summer season is also equally charming and sweet, and so is the Varṣā season or rains. Śarada or the autumn season is also charming and sweet. Hemanta or winter season and also Śiśira season of the extreme chilly cold are also equally charming and sweet.²

Season	Vedic Months	Months after constellations
Vasanta	Madhu-Mādhava	Caitra-Vaiśākha
Grīṣma	Śukra-Śuci	Jyēṣṭha-Āṣāḍha
Varṣā	Nabha-Nabhasya	Śrāvaṇa-Bhādrapada
Śarada	Iṣa-Ūrja	Aśvina-Kārttika
Hemanta	Saha-Sahasya	Mārgaśīrṣa-Pauṣa
Śiśira	Tapa-Tapasya	Māgha-Phālguna

617. Cosmic Man has thousands of heads, thousands of eyes, and thousands of feet. Enveloping this whole universe, He exceeds by ten finger-breadths all round.³ (Cf. Rv X.90.1)
618. Three-fourthsof that Cosmic Man rises above the heaven. The one-fourth is still here on the earth. Then He starts spreading in all directions towards all that eats not.⁴ (Cf. Rv X.90.4)
619. Whatever all this is, whatever has been in the past and whatever is going to be in future, is, verily, the Cosmic Person. In His one-fourth (or one quarter) is the entire creation, and His three-fourth is void or the-unoccupied space, eternal and celestial.⁵ (Cf. Rv X.90.2)

तावानस्य महिमा ततो ज्यायांश्च पूरुषः	।
उतामृतत्वस्येशानो यदन्नेनातिरोहति	॥६॥
ततो विराडजायत विराजो अधि पूरुषः	।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः	॥७॥
मन्येवां द्यावापृथिवी सुभोजसो ये अप्रथेयामभितमभि योजनम् ।	/
द्यावापृथिवी भवतः स्यान्ते ते नो मुञ्चतमहसः	॥८॥
हरी त इन्द्र श्मश्रूण्युतो ते हरितो हरी	।
ते त्वा स्तुवन्ति कवयः परुषासो वनर्गवः	॥९॥
यद्वचो हिरण्यस्य यद्वा वचो गवामुत	।
सत्यस्य ब्रह्मणो वचस्तेन मा सः सृजामसि	॥१०॥

620. Tāvān asya mahimā tato jyāyāṁśca pūruṣaḥ.

Utāmṛttvasyeshāno yad annenātirohati.⁶

(Cf. Rv X.90.3-2; Yv. XXXI.3-2)

621. Tato virād ajāyata virājo adhi pūruṣaḥ.

Sa jāto atyaricyata paścād bhūmim atho puraḥ.⁷

(Cf. Rv X.90.5; Yv. XXXI.5; Av. XIX.6.9)

622. Manye vām dyāvā-prthivī subhojasau ye aprathethām
amitam abhi yojanam.

Dyāvā-prthivī bhavataṁ syone te no muñcatam
aṁhasaḥ.⁸

(Cf. Av. IV.26.1)

623. Harī ta indra śmaśrū nyuto te haritau harī.

Tam tvā stuvanti kavayaḥ paruṣāso vanar gavaḥ.⁹

624. Yad varco hiraṇyasya yad vā varco gavāmuta.

Satyasya brahmaṇo varcas tena mā sṛjāsi.¹⁰

620. That much (as is the basis of the past and of the future) is his particular glory. But verily, the Cosmic Man is much greater than that (in all parameters). Whatever is born of food and beyond that of immortal eternity, He is the supreme master.⁶
(Cf. Rv X.9.3-2)
621. From that Cosmic Man, super-luminiscence is born and from super-luminiscence again the creative factor is born. Expanding, He exceeds the earth backward and forward both.⁷
(Cf. Rv X.90.5)
622. O regions of heaven and earth, I take both of you to be the right sustainer of all of us. You are extended to unmeasured dimensions all around us. May you, heaven and earth, give us protection against evils and sins, and be favourable to us.⁸
(Cf. Av. IV.26.1)
623. O Sun, the creation of the resplendent Lord, your ray-like moustaches are the suckers of water. Your centripetal and centrifugal forces (the two yoked horses) are used in establishing a equilibrium. Men of wisdom, with their divine words of praises invoke you.⁹
624. The glory and glamour of gold-like creation as well as the glory of kine, and the eternal truth of Divine Supreme, — may all of us be blessed with them.¹⁰

सहस्तन्न इन्द्र दद्वयोज ईशे ह्यस्य महतो विरप्सिन् ।
 क्रतु न नृम्णां स्थविरं च वाजं वृत्रेषु शत्रून्सुहना कृधी नः ॥११॥
 सहर्षभाः सहवत्सा उदेत विश्वा रूपाणि विभ्रतीद्वर्युभीः ।
 उरुः पृथुरयं वो अस्तु लोक इमा आपः सुप्रपाणा इह स्त ॥१२॥

625. Sahas tan na indra daddhy oja īše hy asya mahato virapśin.

Kratum na nṛmṇaṁ sthaviram ca vājam vṛtreṣu śatrūn suhana kṛdhī nah. 11

626. Saharṣabhāḥ sahavatsā udeta viśvā rūpāṇi bibhratir dvyūdhnīḥ.

Uruḥ pṛthur ayam vo astu loka imā āpaḥ suprapāṇā iha sta. 12

(५) पञ्चमी दशतिः

(१-१५) ऋतुर्वशाया अस्या दशतिः (१) प्रथमाया ऋचः आङ्गिरसः शतं वैश्वानसः, (२) द्वितीयायाः सौर्वो विभ्राद्, (३) तृतीयाया आङ्गिरसः इन्द्रः, (४-९) ऋतुर्व्यादितृचस्य सार्वपात्यो वा काद्वेयः सप्तोऽर्जुनो वा, (७-१५) सप्तम्याष्टानाञ्च काव्यः प्रत्यक्ष ऋचयः । (१) प्रथमाया अग्निः, (२-३, ७-१५) द्वितीया-तृतीययोः सप्तम्याष्टानाञ्च सूर्यः, (४-९) ऋतुर्व्यादितृचस्य चान्ता देवताः । (१, ४-१५) प्रथमाया-ऋतुर्व्यादेकादशानाञ्च गायत्री, (२) द्वितीयाया अगती, (३) तृतीयाया त्रिष्टुप् छन्दांसि ॥

अग्ने आयूँषि पवसे आसुवोर्जमिषे च नः । आरे बाधस्व दुच्छुनाम् ॥१॥

Khaṇḍa V

Daśati 5

627. Agna āyūṁṣi pavasa āsuvorjam iṣam ca nah.

Āre bādhasva ducchunai pavasa āsuvorjam iṣam ca nah.

Āre bādhasva ducchunām. 1

(Cf. S. 1464; 1518; Rv IX.66.19; Yv. XIX.38; XXXV.16)

625. O resplendent Lord, the possessor of immense glory, may you give us that endurance and valour, of which you are a supreme possessor. May we for our selfless public services get from you wealth and sufficient strength and may we succeed in defeating our enemy in our fights against them.¹¹
626. O cows (or divine speech), you are the possessor of all the forms; you yield us milk morning and evening; you are impregnated by bulls or showerers of bliss. You are loved by calves. May you grow more and more prosperous. This region of extensive lengths and breadths, and the waters be favourable to us. May this life of ours be a blessing.¹²

Khaṇḍa V

Daśati 5

627. O adorable Lord, you support our lives; you send us fuel and food. May you drive away — far from us — the evil instincts.¹
(Cf. S. 1464; 1518; Rv IX.66.19)

वि॒भ्रा॒डु॒हृ॒त्पि॒बतु॒ सो॒म्यं॑ म॒ध्वायु॑र्दध॒यज्ञ॑पता॒ववि॒डुत॑म् ।
 वा॒तजू॒तो यो॑ अ॒भिर॑क्षति॒ त्मना॑ प्र॒जाः पि॑पति॒ बहु॑धा वि॒ राज॑ति ॥२॥
 चि॒त्रं दे॒वाना॑मु॒दगा॑दनी॒कं चक्षु॑र्मित्रस्य॒ वरु॑णस्या॒मेः ।
 आ॒प्रा द्या॒वापृ॑थि॒वी अ॒न्तरि॑क्ष॒ सूर्य॑ आ॒त्मा जग॑तस्त॒स्युष॑श्च ॥३॥
 आ॒यं गोः॑ पृ॒थि॒रक्र॑मी॒दस॑दन्मा॒तरं॑ पु॒रः । पि॒तरं॑ च प्र॒यन्त्स्वः ॥४॥
 अ॒न्तश्च॑रति॒ रोच॑ना॒स्य प्रा॑णाद॒पान॑ती । व्य॒स्यन्म॑हिषो॒ दिव॑म् ॥५॥
 त्रि॒श॒ब्दाम॑ वि॒ राज॑ति वा॒क्प॑तङ्ग॒य धी॑यते । प्र॒ति व॑स्तोर॒हं शु॒भिः ॥६॥

628. Vibhrād bṛhat pibatu somyam madhv āyur dadhad yajñapatāv-avihṛutam.

Vātajūto yo abhirakṣati tmanā prajāḥ piparti bahudhā vi rājati.²

(Cf. S. 1453; Rv X.170.1; Yv. XXXIII.30)

629. Citram devānām udagād anīkam cakṣur mitrasya varuṇasyāgneḥ.

Āprā dyāvā-pṛthivī antarikṣam sūrya ātmā jagata stasthuśaś ca.³

(Cf. Rv I.115.1; Yv. VII.42; XIII.46; Av. XIII.2.35; XX.107.14)

630. Āyam gauḥ pṛṣnir akramīd asadan mātaram purāḥ.

Pitaram ca prayant svah.⁴

(Cf. S. 1376; Rv X.189.1; Yv. III.6; Av. VI.31.1; XX.48.4)

631. Antaś carati rocanāsyā prāṇād apānati.

Vyakhyān mahiṣo divam.⁵

(Cf. S. 1377; Rv X.189.2; Yv. III.7; Av. VI.31.2; XX.48.5)

632. Triṁśad dhāma vi rājati vāk patangāya dhīyate.

Prati vastora-ha dyubhiḥ.⁶

(Cf. S. 1378; Rv X.189.3; Yv. III.8; Av. VI.31.3; XX.48.6)

628. Let the radiant sun abundantly draw sweet herbal juices, bestowing unbroken life upon the house-holders, the institutors of sacrifices. Impelled by the wind, the sun protects his people of his own accord, nourishes them and shines over many a land.
(Cf. S. 1453; Rv X.170.1)
629. Yonder has arisen, above the horizon, with wonderful divine effulgence the Eye of our light, life and energy. He, that Eye, the Sun, has filled the celestial region, the earth and the interspace with his glory. The Sun is the soul of all that moves or is stationary.³
(Cf. Rv I.115.1)
630. The earth moves (on her axis) round and round in the space (with the sun stationed in the centre). The earth is the mother, the heaven our father. She moves around the sun in space, carrying waters on her front.⁴
(Cf. S. 1376; Rv X.189.1)
631. The brilliant radiance of the sun penetrates internally in the cosmic body, drawing the air down, after having taken it up; like the in-breath and out-breath (in a living body). The sun illumines the entire celestial space.⁵
(Cf. S. 1377; Rv X.189.2)
632. Praises in divine words are showered upon this divine bird — the sun. He rules supreme through thirty stations (30 ghatikās) of the day and night.⁶
(Cf. S. 1378; Rv X.189.3)

अप॑ त्वे॒ तायवो॑ यथा॑ नक्षत्रा॑ यन्त्यक्तुभिः॑ । सूराय॑ विश्वचक्ष॑से ॥७॥
 अद॑श्रन्नस्य॑ केतवो॑ वि रश्मयो॑ जना॑ऽ अनु । भ्राज॑न्तो अ॒ग्नयो॑ यथा ॥८॥
 तर॑णिर्विश्वदर्श॑तो ज्योति॑ष्कृद॒सि सूर्य॑ । विश्व॑माभा॒सि रोच॑नम् ॥९॥
 प्रत्य॑ङ् देवानां॑ वि॒शः प्रत्य॑ङ्कुदे॒षि मानु॑षान् । प्रत्य॑ङ् विश्व॑ऽ स्वर्द॑शे ॥१०॥
 येना॑ पावक॑ चक्ष॒सा भुर॑ण्यन्तं जना॑ऽ अनु । त्वं वरु॑ण पश्य॑सि ॥११॥
 उद्या॑मैपि रजः॑ पृथ्व॒हा मि॑मानो अ॒क्तुभिः॑ । पश्य॑ज्जन्मानि॑ सूर्य ॥१२॥

633. Apa tye tāyavo yathā nakṣatrā yanty aktubhiḥ.
 Sūrāya viśvacakṣase.⁷
 (Cf. Rv I.50.2; Av. XIII.2.17; XX.47.14)

634. Adṛsrann asya ketavo vi raśmayo janāñ anu.
 Bhrājanto agnayo yathā.⁸
 (Cf. Rv I.50.3; Yv. VIII.40; Av. XIII.2.18;
 XX.47.15)

635. Taraṇir viśva-darśato jyotiṣkṛd asi sūrya.
 Viśvam ābhāsi rocanam.⁹
 (Cf. Rv I.50.4; Yv. XXXIII.36; Av. XIII.2.19;
 XX.47.16)

636. Pratyāñ devānām viśaḥ pratyāñ udeṣi mānuṣān.
 Pratyāñ viśvam svar dṛṣe.¹⁰
 (Cf. Rv I.50.5; Av. XIII.2.20; XX.47.17)

637. Yenā pāvaka cakṣasā bhuranyantam janāñ anu.
 Tvam varuṇa paśyasi.¹¹
 (Cf. Rv I.50.6; Yv. XXXIII.32; Av. XIII.2.21;
 XX.47.18)

638. Ud dyāmeṣi rajah prthvahā mimāno aktubhiḥ.
 Pasyāñ janmāni sūrya.¹²
 (Cf. Rv I.50.7; Av. XIII.2.22; XX.47.19)

633. In his supreme transcendental glow, all other transient lights fade away, like thieves.⁷
(Cf. Ṛv I.50.2)
634. His illuminating rays, shining like blazing fires, are seen afar, refulgent over the world of men.⁸
(Cf. Ṛv I.50.3)
635. O self-radiant God, you are the supreme light that outstrips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament.⁹
(Cf. Ṛv I.50.4)
636. O God, you rise above to vitalize the physical forces, and you go deep into the inner realm to shine through the hearts of mankind. You command all the regions of the celestial and spiritual world.¹⁰
(Cf. Ṛv I.50.5)
637. It is your divine light that purifies our soul, and keeps us away from evil thoughts and malicious actions.¹¹
(Cf. Ṛv I.50.6)
638. It is your divine light that discriminates between light and darkness for the benefit of all creatures that have birth.¹²
(Cf. Ṛv I.50.7)

अयुक्तं सप्त शुन्ध्युवः सूरौ रथस्य नप्यः । ताभिर्याति स्वयुक्तिभिः ॥१३॥
सप्त त्वा हरितौ रथे वहन्ति देव सूर्य । शोचिष्कैशं विचक्षण ॥१४॥

॥ इत्यारण्यार्चिका ॥

639. Ayukta sapta śundhyuvah sūro rathasya naptryah.
Tābhir yāti svayuktibhiḥ.¹³
(Cf. Rv I.50.9; Av. XIII.2.24; XX.47.21)

640. Sapta tvā harito rathe vahanti deva sūrya.
Śociṣkeśam vicakṣaṇa.¹⁴
(Cf. Rv I.50.8; Av. XIII.2.23; XX.47.20)

Here ends Khaṇḍa V of Adhyāya VI.
Here also ends Āraṇya Kāṇḍa (Parva),
also known as *Āraṇyārcika*

अथ महानारण्यार्चिकः

(१-१०) दशार्चाया मत्स्या दशतेरिन्द्रो वा प्रजापतिर्वा विष्णुर्वा विश्वामित्रो वा कृषिः । (१-९) प्रथमादिनारण्याना-
विन्द्रः, (१०) दशम्याथ लिङ्गोक्त्य देवताः । (१-९) प्रथमादिनारण्यानां विराट्,
(१०) दशम्याथ गायत्री पदपङ्क्तिर्वा छन्दसी ॥

विदा मेघवन् विदा गातुमनुशंसिषो दिशः ।
शिक्षा शचीनां पते पूर्वीणां पुरुवसो ॥१॥
आभिष्टुमभिष्टिभिः स्वाश्नोऽशुः ।
प्रचेतनं प्रचेतयेन्द्रं द्युम्नाय न इषे ॥२॥

MAHĀNĀMNYĀRCIKA

641. Vidā maghavan vidā gatum anusaṁsiṣo diśaḥ.
Śikṣā śacīnām pate pūrvīnām purūvaso.¹

642. Ābhiṣ ṭvam abhiṣṭibhiḥ svāśnn āmśuḥ.
Pracetana pracetayendra dyumnāya na iṣe.²

639. The self-radiant one operates through these harnessed sevens (five organs of senses and mind and intellect on the spiritual plane), — never failing and ever purifying, and thus safely draws the chariot of inner cosmos.¹³
(Cf. Rv I.50.9)
640. O, the one of refulgent hairs (self-radiant), through your divine spectrum (of seven horses) harnessed to your chariot, you guide all men.¹⁴
(Cf. Rv I.50.8)

Here ends Khaṇḍa V of Adhyāya VI
HERE ENDS ĀRANYA KĀṆḌA (PARVA)
OR
ENDS HERE THE ĀRNAYĀRCIKA

641. O affluent Lord, you know everything; you know the place and direction, where the devotee or he house-holder aspires to go. Please direct him towards that end. O eternal Lord of our intellects; O possessor of immense wealth!¹
642. Pleased with these prayers, kindly award prosperity and other blessings. You are very much like the sun in glory and omnipresence. O Supreme embodiment of conscientiousness, give me sufficient awareness (to avoid evils), O Lord of resplendence; please give us glory and food.²

ए॒वा हि श॑क्रो रा॒ये वा॒जाय॑ वज्रि॒वः ।
 श॒विष्ठ॑ वज्रि॒न्मृज॑से म॒हिष्ठ॑ वज्रि॒न्मृज॑से
 आ या॒हि पि॒व म॒त्स्व ॥३॥
 वि॒दा रा॒ये सु॒वीर्यं॑ भु॒वो वा॒जानां॑ पति॒र्वशा॑ अनु ।
 म॒हिष्ठ॑ वज्रि॒न्मृज॑से यः श॒विष्ठः॑ शू॒राणाम् ॥४॥
 यो म॒हिष्ठो॑ म॒घोना॑म॒शु॒र्न शो॒चिः ।
 चि॒कित्वा॑ अभि॒ नो नये॑न्द्रो वि॒दे तसु॑ स्तुहि ॥५॥
 ई॒शे हि श॑कस्त॒मू॒तये॑ हवामहे॒ जेतार॑म॒परा॑जितम् ।
 स नः॑ स्व॒र्षद॑ति द्विषः॒ क्रतु॑श्छन्द॒ क्रते॑ बृ॒हत् ॥६॥
 इन्द्र॑ धनस्य सा॒तये॑ हवामहे॒ जेतार॑म॒परा॑जितम् ।
 स नः॑ स्व॒र्षद॑ति द्विषः॒ स नः॑ स्व॒र्षद॑ति द्विषः ॥७॥

643. Evā hi śakro rāye vājāya vajrivaḥ.
 Śaviṣṭha vajrinn ṛñjase maṁhiṣṭha vajrinn ṛñjasa ā yāhi
 piba matsva.³
644. Vidā rāye suvīryam bhuvo vājānām patir vaśam anu.
 Maṁhiṣṭha vajrinn ṛñjase yaḥ śaviṣṭhaḥ śūrāṇām.⁴
645. Yo maṁhiṣṭho maghonām aṁśurnna śociḥ.
 Cikitvo abhi no nayendro vide tamu stuhī.⁵
646. Íše hi śakras tam ūtaye havāmahe jetāram aparājitam.
 Sa naḥ svarṣad ati dviṣaḥ kratus chanda ṛtam bṛhat.⁶
647. Indram dhanasya sātaye havāmahe jetāram aparājitam.
 Sa naḥ svar ṣadati dviṣaḥ sa naḥ svar ṣadati dviṣaḥ.⁷

643. O Lord, you verily, have a great potential of accomplishment. O, the holder of adamantine justice, may you be pleased to give us wealth and capacity to work. O Lord, with supreme force and strength, O Lord of justice, may we please you and get favours from you. Please come to us, drink the immortal elixir and be exhilarated.³
644. O Lord of defence forces, be pleased to have us under your defence; may we acquire wealth, vigour and prosperity. O Lord of supreme authority and the possessor of adamantine weapons, you are amenable to our requests and prayers, you are exemplary among brave heroes.⁴
645. You, O Lord, are well known for your affluent awards. You illumine like the sun. Lead us safe across all quarters. You are ever available to us for help. We offer prayers to you, our resplendent Lord.⁵
646. You are the potentiality source for securing supremacy everywhere. We invoke you for our protection; you are the one who is never defeated or vanquished, and is always a victor; may He, our Lord, over-ruling all our enemies, lead us to success and favours. He is the protector of selfless acts and service, the divine speech (metres), and the eternal law of supreme significance.⁶
647. We, the devotees, invoke the Lord of resplendence for the sake of wealth and affluence; our Lord is never defeated and is ever a victor, may He crush evil and evil doer both.⁷

पूर्वस्य यत्ते अद्रिवोऽशुर्मदाय ।
 सुम्न आ धेहि नो वसो पूर्तिः शविष्ठ शस्यते ।
 वशी हि शक्रो नूनं तन्नव्यं संन्यसे ॥८॥
 प्रभो जनस्य वृत्रहन्तसमयेषु ब्रवावहे ।
 शूरो यो गोषु गच्छति सखा सुशेवो अद्वयुः ॥९॥
 एवा ह्येव । एवा ह्यग्ने । एवा ह्यिन्द्र ।
 एवा हि पूषन् । एवा हि देवाः । ॐ एवाहि देवाः ॥१०॥

॥ इति महाभामन्यार्चिकः ॥

648. Pūrvasya yat te adrivo aṁśur madāya.
 Sumna ā dhehi no vaso purtiḥ śaviṣṭha śasyate.
 Vasī hi śakro nūnam tan navyam samnyase. 8

649. Probho janasya vṛtrahant samaryeṣu bravāvahai.
 Śūro yo goṣu gacchati sakhā suśevo advayuh. 9

Pañcapuriṣapadāni

650. Evā hye3va. Evā hyagne. Evā hīndra.
 Evā hi pūṣan. Evā hi devāḥ. OM EVĀ HI DEVĀḥ. 10

Kānda	No. of Rks
Āgneya	114
Aindra	352
Pāvamāna	119
Āraṇya	55
Mahānāmnyārcika	10
Total	650

HERE ENDS MAHĀNĀMNYARCIKA

648. O Lord, the possessor of adamantine weapons, we are your devotee from the very early times, may we have the divine enlightenment from your rays of wisdom — an enlightenment which is so exhilarating. Please take us over in your direct favours.⁸

O mighty one, your favours and privileges are so well evoked, you have the Supreme potential to work and accomplish; you are our sole master and guardian.

Verily, I would be pleased to renunciate the new worldly pleasures.

649. May we, the renouncers, together have a dialogue among us.

May we talk about the Supreme Self, who is wise, everybody's friend, and an abode of divine bliss; the only one, without a second, who moves singly in all the heavenly bodies. (Let us talk about Him and be wise).⁹

650. This verse includes the final five aphorisms known as the *PURĪṢA PĀDA*.

- (i) This and thus for you alone,
- (ii) O Agni, the adorable Lord, thus for you also,
- (iii) O Indra, the resplendent Lord, thus for you too,
- (iv) O Pūṣan, Lord of sustenance, thus for you too,
- (v) O devāḥ, O all Bounties, thus for you also.¹⁰

HERE ENDS MAHĀNĀMNYĀRCIKA.

Summry Pūrvārcika: Chanda Ārcika

Classification I in Adhyāyas and Khaṇḍas

Adhyāya I

Khaṇḍa I	1-10
Khaṇḍa II	11-20
Khaṇḍa III	21-34
Khaṇḍa IV	35-44
Khaṇḍa V	45-54
Khaṇḍa VI	55-62
Khaṇḍa VII	63-72
Khaṇḍa VIII	73-80
Khaṇḍa IX	81-90
Khaṇḍa X	91-96
Khaṇḍa XI	97-106
Khaṇḍa XII	107-114

Adhyāya II

Khaṇḍa I	115-124
Khaṇḍa II	125-134
Khaṇḍa III	135-144
Khaṇḍa IV	145-154
Khaṇḍa V	155-164
Khaṇḍa VI	165-174
Khaṇḍa VII	175-184
Khaṇḍa VIII	185-193
Khaṇḍa IX	194-203
Khaṇḍa X	204-213
Khaṇḍa XI	214-222
Khaṇḍa XII	223-232

Classification II in Prapāṭhakas, Ardhas and Daśātis

Prapāṭhaka I: Ardha I

Daśati 1	1-10
Daśati 2	11-20
Daśati 3	21-34
Daśati 4	35-44
Daśati 5	45-54

Prapāṭhaka I: Ardha II

Daśati 6	55-62
Daśati 7	63-72
Daśati 8	73-80
Daśati 9	81-90
Daśati 10	91-96

Prapāṭhaka II: Ardha I

Daśati 1	97-106
Daśati 2	107-114
Daśati 3	115-124
Daśati 4	125-134
Daśati 5	135-144

Prapāṭhaka II: Ardha II

Daśati 6	145-154
Daśati 7	155-164
Daśati 8	165-174
Daśati 9	175-184
Daśati 10	185-193

Classification I
in Adhyāyas and Khaṇḍas

Adhyāya III

Khaṇḍa I	233-242
Khaṇḍa II	243-252
Khaṇḍa III	253-262
Khaṇḍa IV	263-272
Khaṇḍa V	273-282
Khaṇḍa VI	283-292
Khaṇḍa VII	293-302
Khaṇḍa VIII	303-312
Khaṇḍa IX	313-322
Khaṇḍa X	323-331
Khaṇḍa XI	332-341
Khaṇḍa XII	342-351

Adhyāya IV

Khaṇḍa I	352-359
Khaṇḍa II	360-369
Khaṇḍa III	370-380
Khaṇḍa IV	381-390
Khaṇḍa V	391-398
Khaṇḍa VI	399-408
Khaṇḍa VII	409-418
Khaṇḍa VIII	419-426
Khaṇḍa IX	427-436
Khaṇḍa X	437-446
Khaṇḍa XI	447-456
Khaṇḍa XII	457-466

Classification II
in Prapāthakas, Ardhas
and Daśatis

Prapāthaka III: Ardha I

Daśati 1	194-203
Daśati 2	204-213
Daśati 3	214-222
Daśati 4	223-232
Daśati 5	233-242

Prapāthaka III: Ardha II

Daśati 6	243-252
Daśati 7	253-262
Daśati 8	263-272
Daśati 9	273-282
Daśati 10	283-292

Prapāthaka IV: Ardha I

Daśati 1	293-302
Daśati 2	303-312
Daśati 3	313-322
Daśati 4	323-331
Daśati 5	332-341

Prapāthaka IV: Ardha II

Daśati 6	342-351
Daśati 7	352-359
Daśati 8	360-369
Daśati 9	370-380
Daśati 10	381-390

Classification I
in Adhyāyas and Khaṇḍas

Adhyāya V

Khaṇḍa I	467-476
Khaṇḍa II	477-486
Khaṇḍa III	487-496
Khaṇḍa IV	497-510
Khaṇḍa V	511-522
Khaṇḍa VI	523-532
Khaṇḍa VII	533-544
Khaṇḍa VIII	544-553
Khaṇḍa IX	554-565
Khaṇḍa X	566-577
Khaṇḍa XI	578-585

Adhyāya VI

Khaṇḍa I	586-594
Khaṇḍa II	595-601
Khaṇḍa III	602-614
Khaṇḍa IV	615-626
Khaṇḍa V	627-640

Mahānāmnyarcika 641-650

Classification II
in Prapāthakas, Ardhas
and Daśatis

Prapāthaka V: Ardha I

Daśati 1	391-398
Daśati 2	399-408
Daśati 3	409-418
Daśati 4	419-426
Daśati 5	427-436

Prapāthaka V: Ardha II

Daśati 6	437-446
Daśati 7	447-456
Daśati 8	457-466
Daśati 9	467-476
Daśati 10	477-486

Prapāthaka VI: Ardha I

Daśati 1	487-496
Daśati 2	497-510
Daśati 3	511-522
Daśati 4	523-532
Daśati 5	533-544

Prapāthaka VI: Ardha II

Daśati 6	545-553
Daśati 7	554-565
Daśati 8	566-577
Daśati 9	578-585